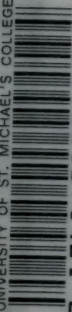


UNIVERSITY OF ST. MICHAEL'S COLLEGE



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THE FOUR GOSPELS

HARMONIZED

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THE
HOLY GOSPEL

OF OUR LORD JESUS CHRIST

NIHIL OBSTAT

F. CANONICUS KELLEHER,
Censor deputatus a R. R. D. D. J.-B. CAHILL,
Episcopo Portus Muthensis.

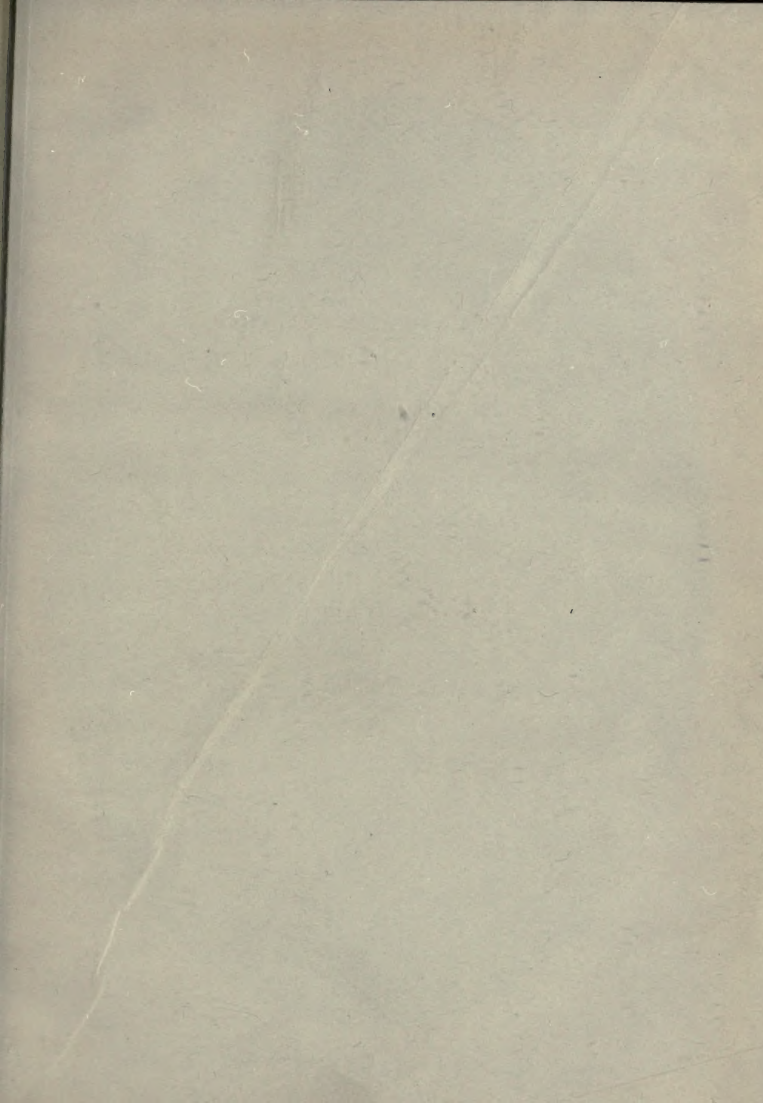
Die 23 August. 1903.



IMPRIMATUR

Tornaci, die 24^a Julii 1903.

V. CANTINEAU,
Can. cens. lib.





Father, « what is there that I ought to do more » for the salvation of men
« that I have not done? »

(Isaias, v, 4.)

THE
HOLY GOSPEL

OF OUR LORD JESUS CHRIST

OR

THE FOUR GOSPELS HARMONIZED

WITH NOTES, MAPS AND PLANS

BY

the Reverend Canon ALFRED WEBER

TRANSLATED FROM THE FRENCH
ACCORDING TO THE ENGLISH AUTHORIZED VERSION

« If thou didst know the Gift of
God, and who is He that *speaketh*
with thee. » (S. JOHN, IV, 10.)

CATHOLIC ASSOCIATION FOR THE
DIFFUSION OF THE HOLY GOSPEL

HEAD OFFICE :
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(Meuse)

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SACRI PALAZZI APOSTOLICI

La Santità di Vostro Signore Papa Pio X volendo dare un attestato di Sua Benigna considerazione ai Signori Heck e Tighi Galvani Fratelli a Braune Le-Yemte. e benignamente degnata conceder loro il Titolo di

-Edilori Pontifici -

con facoltà d'innalzare sulle Carghe Le Stemma della medesima Santità Sua.

Sub Vaticano li 6 Giugno 1904

Il Prefetto dei Sacri Palazzi Apostolici



A. Casati Munzich

OUR HOLY FATHER THE POPE

TO

THE CATHOLIC ASSOCIATION

for the Diffusion of the Holy Gospel

LETTER

from His Eminence Cardinal Merry del Val
Secretary of state to His Holiness
to the very Reverend Canon Alfred Weber
Director of the CATHOLIC ASSOCIATION
Verdun (Meuse)

VERY REVEREND AND DEAR SIR,

I will not delay sending you the Sovereign Pontiff's cheering message of praise and encouragement to your Reverence.

Immediately on receipt of your most admirable work « THE HOLY GOSPEL OF OUR LORD JESUS CHRIST, OR, THE FOUR GOSPELS HARMONIZED » I hastened to lay it at the feet of His Holiness who expressed His appreciation in the most cordial terms.

As Director of the ASSOCIATION FOR THE DIFFUSION OF THE HOLY GOSPEL you won the special approval of the lamented Pope Leo XIII; it is therefore due to you that the successor of so great a Pontiff, one equally animated by zeal for the diffusion of the Sacred Writings on the life of Our Lord JESUS, should add his tribute of praise to that which your

remarkable work has every where received at the hands of appreciative readers.

Your Reverence has indubitably rendered signal service to the entire Christian world, by providing, in conjunction with the words and authority of the sacred text, a complete and authentic narrative of the acts on earth of God made Man.

It is for this reason that His Holiness desires me to send you His thanks for so acceptable a form of homage, and again for having, in pursuance of the great and devotional idea you conceived, raised a noteworthy superstructure of sacred literature upon the foundation of the Holy Gospels.

Further the august Pontiff takes pleasure in adopting as his own the wishes expressed by so many Bishops, viz : « That your book may be universally read and studied, to the increase of piety » in family life, and that the Word of Good Tidings, » perfect in itself in the records of each of its sacred » authors, may become still more profitable to those » who read it, through the great advantage resulting » from the fusion of its sources. »

In addition the Holy Father heartily bestows upon you his Apostolic Benediction. On my part I take advantage of the commission confided to me to assure you that I am,

*With many thanks and my kindest regards,
your Reverence's*

*Most obedient servant,
R. CARD. MERRY DEL VAL.*

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LETTER OF APPROBATION

Verdun, 13 December 1898.

MY DEAR CANON,

Your new work, THE HOLY GOSPEL OF OUR LORD JESUS CHRIST, or THE FOUR GOSPELS HARMONIZED, has been examined by my request, and I subjoin my personal congratulations in accordance with the very favourable report of the Superior of the Grand Seminaire.

It was a happy idea to combine the narratives of the four Gospels without adding a word of your own to the text of the inspired writers, and so to present the Life of CHRIST as a perfect whole without the necessity of reference to each Evangelist; the result is the Gospel in all its unity, dignity, and simplicity.

Your translation exactly follows the authorized translations, and is clear, concise, pleasant to read and extremely captivating.

You have grouped together both the facts and the divine instructions with a skilful order that leaves nothing to be desired. The headings of the Chapters supply dates and useful directions, and every page is furnished with most interesting foot notes, princi-

pally taken from the Fathers of the Church, and the most approved Commentators. Finally, the maps and plans added to the text are a singularly useful help towards a comprehension of the Sacred Writings.

Your Gospel studies on the Blessed Virgin and S. Joseph, and your devotional commentary on the Passion and Death of Our Lord, served as an admirable preparation for this work. Public opinion has judged favorably of these three « Treasures » as you aptly named them. I feel sure that your Holy Gospel will have a still greater success, and I wish it a place of honour in every Christian home.

Reading and meditating upon the Holy Gospel have ever been important helps to Catholic devotion; you have provided both in a pleasant, solid, and complete form — the pure manna of the Gospel, collected from its four separate sources so as to save the reader the trouble of gathering it for himself.

Accept, my dear friend, my most sincere thanks and congratulations.

I am affectionately yours in CHRIST.

† JEAN-PIERRE,
Bishop of Verdun.

PREFACE TO THE FRENCH EDITION

The Gospel is God's own book, God's book written for humanity, telling the good Tidings of His divine Son's advent, *for us men and for our salvation*; (a) relating the life of the Incarnate Word, His perfections, miracles, and unspeakable sufferings, His death on the Cross, and the triumph of His Resurrection. But above all it tells of His infinite love; for the Gospel is but the revelation of the Sacred Heart. (b)

This wonderful Book was dictated by the Spirit of God to two Apostles and two Disciples. The Apostles, St Matthew and St John, had « *heard, had seen with their eyes, had looked upon, had handled, that which they spoke of the Word of Life* ». (c) The disciple St Mark enjoyed the intimate companionship of St Peter, and St Luke that of St Paul. If they did not personally know the divine Saviour they carefully set forth in order those things that had been delivered unto them by eye witnesses; by CHRIST's divine Mother, by *His Apostles, by those who had heard and seen Him*. (d)

We have therefore four Gospels, absolutely identical in their teaching. These form the *Gospel of grace, of peace, of salvation and of glory*, (e) magnified by St Paul in his discourses and Epistles.

Nevertheless, as each Evangelist exhibits his own personal genius, and distinct characteristics, adopting a particular subject for narration and pursuing a special aim, there naturally arises a marked difference in the relation of the divine history which makes the comprehensive reading of the four Evangelists rather difficult to those who are not initiated by a special course of study in the knowledge of Holy Writ.

For this reason we have undertaken, after many others, to unite these four Gospels in one single narrative, to harmonize and blend them together so as to present the reader with a consecutive history of Our Lord JESUS CHRIST written solely by the Evangelists; in fact, so to speak, to combine a single

(a) The Nicæan Creed. — (b) The Epistle to Titus, III, 4. — (c) I, St John, I, 1. — (d) St Luke, I, 1-4. — (e) The Acts, XX, 24; Eph., VI, 15; I, 13; I, Tim., I, 11.

and complete Gospel, where the facts follow and are linked to each other in the order fixed by the most authorized interpreters.

Notes, often borrowed from the Masters of sacred science, elucidate obscure points of doctrine and give the necessary historic and geographical explanations as regards Palestine in Our Lord's time.

Now and then a few words have been inserted between brackets to link parts of the inspired text, or to bring out our divine Saviour's words into fuller light.

Synoptic tables giving the principal events, with the places, and as far as possible the dates of their accomplishment; these indications renewed at the beginning of each chapter; maps fully detailed and perspective plans, allow the reader to follow Our Blessed Lord, step by step, and frequently even day by day, throughout His earthly pilgrimage.

To avoid weariness in our task both arduous and delicate we have, in the divine Master's phrase, *entered into the labour of others*. (a) In this kind of work he who comes last gathers in the richest harvest. « *It is one man that soweth and another that reapeth, but if God gives His blessing, both he that soweth and he that reapeth will rejoice together.* » (b)

The Gospel, we have said, is God's book written for human souls. Therein souls are trained in the divine Science

(a) We may mention amongst contemporary writers : Mgr Fleck bishop of Metz : *Sanctorum quatuor Evangeliorum Concordia*. — Abbé Fouard : *Vie de N.-S. J.-C. (Life of Our Lord Jesus Christ)*. — Abbé Fillion : *Les Saints Evangiles (The Holy Gospels)*. — R. F. Corne : *Le Mystère de N.-S. J.-C. (The Sacred Mystery of Our Lord Jesus Christ)*. — Mgr le Camus : *La Vie de N.-S. Jésus-Christ (The Life of Our Lord Jesus Christ)*. — Abbé Debaut : *L'Evangile expliqué, défendu, médité (The Gospel explained, justified, studied)*. — Abbé Crampon : *Les quatre Evangiles (The four Gospels)*. — R. F. Meschler : *Méditations sur la Vie de N.-S. Jésus-Christ (Meditations on the Life of Our Lord Jesus Christ)*. — Abbé Brispot : *La Vie de Notre-Seigneur Jésus-Christ (The Life of Our Lord Jesus Christ)*. — Abbé Lesêtre : *Notre Seigneur Jésus-Christ dans son saint Evangile (Our Lord Jesus Christ in the Holy Gospel)*, etc., etc.

(b) St John, IV, 36, 37, 38.

of their Lord and Saviour JESUS CHRIST, there they will find Life, true Life, Life unending, Life daily widening and increasing in perfection unto Life everlasting : « FATHER », said the Incarnate Word, « FATHER, THIS IS ETERNAL LIFE, THAT THEY MAY KNOW THEE AND JESUS CHRIST WHOM THOU HAST SENT. » (a)

No book written by man, however beautiful and holy, can compare with God's own Book St Augustine does not hesitate to say as much veneration is due to the *Word of God present in the Gospel*, as to the *Word made flesh present in the Holy Eucharist*, and he adds that it is as criminal to neglect one single Word of the Gospel as to let fall the Sacred Host Itself. (b) In the Gospel as in the Holy Eucharist, we have God with us, in us, and for us ; therefore the reading of the inspired pages, to bear its proper fruit, requires a preparation equal to that we bring to the reception of the Blessed Sacrament.

1° A DEEP AND VIVID FAITH. — The Saviour JESUS is going to reveal Himself to me, to me, unworthy creature, dust and ashes. He is going to speak to me — O my soul, listen, contemplate, adore ! Above all pray thy divine Teacher Himself to open thy mind and thy heart that thou mayest hear, know, and love Him.

2° SINCERITY AND PERFECT RECTITUDE OF INTENTION. — Those only who are CHRIST'S sheep « *hear His voice* », (c) « *He only that is of God heareth the words of God.* » (d)

3° REAL GOOD WILL. — Let us have but one wish, to know what JESUS teaches and what He demands of us. Let us be fully persuaded that in the page we are studying there is at least one word especially meant for us, especially useful to us — a word which will be to us a beacon of light in our present state of mind. Let us say with true generosity of purpose : « *Speak Lord, for Thy servant heareth* » (e) « *Lord what wilt Thou have me to do ?* » (f)

4° AN ARDENT LOVE AND PROFOUND GRATITUDE. — How divinely good of the Holy of Holies to deign to stoop to such a poor, sinful creature as I am, to open His Heart to me as a

(a) St John, XVII, 13. — (b) St Augustine, Sermon n° 300. — (c) St John, X, 3. — (d) St John, IX, 47. — (e) I, Kings, III, 9. — (f) The Acts, IX.

friend to a friend, a brother to his brother, a mother to her child. How good of Him to dwell with us, to give Himself to each one of us through all ages, not only by His living presence on the Altar, but by His lifegiving Word, in the Holy Gospel.

5° AN UNWEARYING PERSEVERANCE. — We must not be scandalized by the humility and simplicity of the Gospel. In JESUS every thing is meek and humble. « *Learn of Me that I am meek and humble.* » (a) What more simple, more humble, more disconcerting, than the Holy Eucharist? Well, says Bossuet, every thing wears the same garb in the mysteries of JESUS CHRIST. The Gospel presents itself in homely language; let us, respectfully drawing aside the veils, penetrate within; we shall soon discover that, in each word of the Sacred Book truth shines like a star, throbs like a human heart. (b) The Gospel is the field wherein a treasure is to be found, (c) but the treasure is hidden. To discover it we must work the ground; we must turn it up, dig and furrow on every side. Let us seek without tiring, let us seek and pray, and most certainly we shall find. At first reading, but little; then, a few grains of gold; next — by little and little — the whole treasure, until falling on our knees in presence of the splendours of the infinite Truth, infinite Beauty, infinite Justice, infinite Goodness of the Emmanuel we shall exclaim in loving adoration: *My Lord and My God!*

On these conditions the Gospel will be truly to us the Bread of Life. Divine Life will insensibly penetrate every fibre of our souls, and soon, according to St Paul's saying, we shall have no other feelings but those of CHRIST; no other life but His Life. Then our Name of Christians will receive its full and glorious signification: WE SHALL BE OTHER CHRISTS! *Christianus alter Christus.*

A. CANON WEBER.

(a) St Matth., IX, 29. — (b) F. Coppée: *La bonne souffrance.* — (c) St Matth., XIII, 44.

PREFACE TO THE ENGLISH EDITION

In less than five years, Canon Weber's concordance known as « LES QUATRE ÉVANGILES EN UN SEUL » or « THE FOUR GOSPELS HARMONIZED », has reached the astonishing total of two hundred thousand copies. Such a prodigious success is the best testimony of the excellence of his work, and shows what a vast field of labour opens before it, giving hope of a yet more splendid harvest.

As many eminent Prelates of England, America, and British India have sought to place this precious volume in the hands of the faithful, we, acting in accordance with their wishes, have prepared an English edition, the importance, opportuneness, and advantages of which are set forth in the first Preface by which Canon Weber commends his work to the public.

At first we thought of an entirely new translation of the inspired text, on the admirable plan of the original French edition, but acting on the advice of competent judges, we have relinquished that idea.

Being in possession of the Rheims (Douai) version of the New Testament, which translation of the Vulgate is of perfect accuracy, sanctioned by the authority of our legitimate pastors, and in use among the faithful for three centuries, we have been advised to keep to this edition. To this old fashioned version are attached the sorrowful and glorious memories of the penal times. It saw the light in the land of exile and bears the name of a College which might well be called the Seminary of Martyrs. It was published for the special purpose of helping the Douai students in the course of studies necessary for the arduous English mission. Our Martyrs had it with them in the dark prisons and loathsome dungeons whilst awaiting the day when through torture and death, they would be called upon to seal with their Blood their glorious Profession of faith and loyalty to the Catholic Church. In these holy pages our persecuted forefathers, in default of the teaching of their imprisoned or banished pastors, found instruction, courage and consolation in those days of grievous tribulation.

And when peace returned what a precious heirloom the old Douai Bible became to many ! To all it must have seemed as though written with the blood of the martyrs and we who preserve this precious volume value in it not only the sacred truths to which our confessors bore witness, but even the very words which fell from their dying lips or mingled with their supreme exhortations. Besides, at the present day this same version is in general use ; it is the only one quoted in the pulpit or used in reference, taught in Catholic Schools or read in Catholic households.

Moreover the Holy Gospel has no need of the seduction of literary art to fulfill its sacred mission both in individual souls or in society. The Evangelists in no wise sought to record in eloquent phraseology that which they had seen, heard, touched of the Word of Life. Like St Paul each could say : « *When I came to you I came not in loftiness of speech or of wisdom declaring unto you the testimony of CHRIST And my speech was not in the persuasive words of human wisdom, but in shewing of the Spirit and power, that your faith might not stand on the wisdom of men but on the power of God.* » (a)

For all these reasons we trust that the scrupulous care with which we have preserved intact the time honoured version will be appreciated, as doubtless will be the skilful harmonizing of the four Gospels by the reverend author and the numerous and interesting foot notes with which he has enriched the text, besides maps, perspective plans, etc.

May we venture to express the hope that English speaking Catholics will receive this translation of the Canon Weber's valuable volume, with as much sympathy as the original has been greeted in France and abroad. The days are becoming more evil ; if we would safely resist the current of troubled waters that are hurrying so many on to destruction, it must be through a more ardent and practical love, and therefore a more intimate knowledge of Him who for the world and for souls, is the **WAY, THE TRUTH AND THE LIFE.**

THE TRANSLATORS.

May 31 1904, Feast of Our Lady of the Sacred Heart.

(a) I, Cor., II, 1, 4, 5.

EMMANUEL

GOD WITH US

(St John, I, 1-18)

In the beginning (*a*) was the Word, (*b*) and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him : and without Him was made nothing that was made.

In Him was Life, and the Life was the Light of men ; and the Light shineth in darkness, and the darkness did not comprehend it.

. .

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the Light, that all men might believe through him. He was not the Light, but he was to give testimony of the Light.

. .

That was the true Light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew

(*a*) « Cast your thoughts back as far as possible into the fathomless abyss of eternity : *He was*; for like unto God His Father : *He is who is*, He is the *Being*, the One supreme Being ! » BOSSUET.

(*b*) « The Son of God ; the Second Person of the Blessed Trinity. « *The Word*, the internal, substantial utterance of God ; His intelligence, His Wisdom, a speech uttered from all eternity and in which all is declared. » Abbé FOUARD.

and all the multitude of the people was praying without at the hour of incense.

And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the Angel said to him :

« — Fear not, Zachary, for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John ; and thou shalt have joy and gladness, and many shall rejoice in his nativity ; for he shall be great before the Lord and shall drink no wine nor strong drink ; and he shall be filled with the Holy Ghost even from his mother's womb, and he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias ; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. »

And Zachary said to the Angel :

« — Whereby shall I know this ? for I am an old man, and my wife is advanced in years. »

And the Angel answering, said to him :

« — I am Gabriel who stand before God ; and am sent to speak to thee and to bring thee these good tidings. And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass ; because thou hast not believed my words which shall be fulfilled in their time. »

And the people was waiting for Zachary ; and they wondered that he tarried so long in the Temple. And when he came out, he could not speak to them, and they understood that he had seen a vision in the Temple ; and he made signs to them and remained dumb.

And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth, his wife, conceived, and hid her-

self five months, saying : « Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men. »

Nazareth. — March 25

CHAP. II. — THE ANNUNCIATION

(St Luke, I, 26-38)

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee called Nazareth, (a) to a virgin espoused to a man whose name was Joseph, (b) of the house of David, and the Virgin's name was Mary.

And the Angel being come in, said unto her :

« — Hail full of grace, the Lord is with thee, blessed art thou among women. »

[Mary] having heard was troubled at his saying and thought with herself what manner of salutation this should be.

And the Angel said to her :

« — Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and bring forth a son ; and thou shalt call His Name JESUS. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His Father ; and He shall reign in

(a) An insignificant little town in lower Galilee, with a population of about three thousand. It rises in the form of an amphitheatre at the base of the hills that enclose the valley of Esdrelon to the north. The house of the Blessed Virgin was carried by Angels to Loreto in Italy, in 1294, to save it from desecration by the Mussulmans.

(b) According to the testimony of the earliest Fathers, and following the iconography of the catacombs, St Joseph was then about thirty years old.

the house of Jacob for ever, and of His kingdom there shall be no end. »

And Mary said to the Angel :

« — How shall this be, because I know not man? »

And the Angel answering said to her :

« — The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also, hath conceived a son in her old age, and this is the sixth month with her that is called barren; because no word shall be impossible with God. »

And Mary said :

« — Behold the handmaid of the Lord; be it done to me according to thy word! »

And the Angel departed from her. (a)

Juttah? — April, May, June.

CHAP. III. — THE VISITATION

(St Luke, I, 39-56)

And Mary rising up in those days, went into the hill country with haste into a city of Juda. (b)

(a) « And at once the mystery of the Incarnation took place. From the most pure blood of Mary the Holy Spirit formed the Body of Jesus, uniting it to a human soul which He created at the same moment. The Word took possession of this Body and Soul, and the Mystery was accomplished. « *Et Verbum Caro factum est, et habitavit in Nobis.* »
Abbé FILLION.

(b) « Probably Juttah; a sacerdotal town situated on the slope of a hill a short distance south of Hebron in the heart of the Judean hills. » Abbé FORARD. Others think St John the Baptist's home was Ain-Karim, a small sacerdotal village west of Jerusalem.

And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice, and said :

« — Blessed art thou among women and blessed is the fruit of thy womb.... And whence is this to me that the Mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my years, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord! »

And Mary said :

« — My soul doth magnify the Lord.

» And my spirit hath rejoiced in God my Saviour.

» Because He hath regarded the humility of His handmaid : for behold from henceforth all generations shall called me blessed.

» Because He that is mighty hath done great things to me : and holy in His Name.

» And His mercy is from generation unto generations to them that fear Him.

» He hath shewed might in His arm.

» He hath scattered the proud in the conceit of their heart.

» He hath put down the mighty from their seat, and hath exalted the humble.

» He hath filled the hungry with good things, and the rich He hath sent empty away.

» He hath received Israel His servant, being mindful of His mercy.

» As He spoke to our fathers, to Abraham and to his seed for ever. »

And Mary abode with her about three mouths.

Juttah ? — June 24

CHAP. IV. — THE BIRTH OF THE BAPTIST

(St Luke, I, 57-80)

Now Elizabeth's full time of being delivered was come and she brought forth a son ; and her neighbours and kinsfolks heard that the Lord had shewed His great mercy towards her, and they congratulated her.

And it came to pass that on the eighth day they came to circumcise the child, and they called him by his Father's name Zachary ; and his mother answering said :

« — Not so, but he shall be called John. »

And they said to her :

« — There is none of thy kindred that is called by that name. »

And they made signs to his father, how he would have him called. And demanding a writing table, (a) he wrote, saying :

« — John is his name. »

And they all wondered. And immediately his mouth was opened, and his tongue *loosed*, and he spoke blessing God.

And fear came upon all their neighbours ; and all these things were noised abroad over all the hill country of Judea ; and all they that had heard them laid them up in their heart, saying :

« — What an one, think ye, shall this child be ? For the hand of the Lord was with him. »

And Zachary his father was filled with the Holy Ghost ; and he prophesied, saying :

(a) In ordinary occasions the ancients used for writing, thin boards covered with wax ; on these they wrote with a style or pointed steel pencil.

« — Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people.

» And hath raised up an horn of salvation to us in the house of David His servant.

» As He spoke by the mouth of His holy Prophets, who are from the beginning.

» Salvation from our enemies, and from the hand of all that hate us.

» To perform mercy to our fathers; and to remember his holy testament,

» The oath which He swore to Abraham our father, that He would grant to us,

» That being delivered from the hands of our enemies, we may serve Him without fear,

» In holiness and justice before Him, all our days.

» And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways;

» To give knowledge of salvation to His people unto the remission of their sins.

» Through the bowels of the mercy of our God, in which the Orient, from on High, hath visited us;

» To enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace. »

And the child grew and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel. (a)

(a) « According to tradition it is believed that Zachary was put to death by emissaries of Herod, for the testimony he bore to the Mystery of the Incarnation of the Word at the time of the massacre of the Innocents. To preserve John from their fury, Elizabeth bore him away into the desert where he lived till the age of thirty, without ever having seen the Saviour. » ORIGEN.

 CHAP. V. — THE GENEALOGY OF OUR LORD

ACCORDING TO ST MATTHEW

(St Matth., I, 1-17)

 THE BOOK OF THE GENERATION OF JESUS CHRIST,
 THE SON OF DAVID, THE SON OF ABRAHAM

Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares of Tamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed (*a*) begot Jesse. And Jesse begot David the king.

And David the king begot Solomon of her that had been the wife of Urias. And Salomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias (*b*) begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon.

And after the transmigration of Babylon Jechonias (*c*) begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Saloc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot

(*a*) This second Obed was probably grandson of the preceding one.

(*b*) « St Matthew here omits three impious kings whose names merit oblivion : Ochozias, Joas, and Amazias. » St JÉRÔME.

(*c*) During the captivity Jechonias had a son of the same name ; it is this second Jechonias who was father of Salathiel.

Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born JESUS who is called CHRIST.

So all the generations from Abraham to David, are fourteen generations.

And from David to the transmigration of Babylon, are fourteen generations.

And from the transmigration of Babylon to CHRIST, are fourteen generations. (a)

Nazareth. — July

CHAP. VI. — TRIALS AND CONSOLATIONS

(St Luke, I, 56; St Matth., I, 18-25)

[After the circumcision of the Forerunner], Mary returned to Nazareth.

Now the generation of CHRIST was in this wise.

When as His Mother Mary was espoused to Joseph, (b) before they came together, she was found with child, of the Holy Ghost.

Whereupon Joseph her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. (c) But while he thought on

(a) The generations must be counted thus : from Abraham to David inclusively, fourteen generations ; from Solomon to Jechonias the father, inclusively, fourteen generations ; from Jechonias the son, to JESUS CHRIST inclusively, fourteen generations.

(b) Espousals were celebrated among the Jews a year before the marriage. The bond that united the betrothed pair was held so sacred that they were spoken of as husband and wife : to break this bond a bill of repudiation was necessary as in the case of an actual marriage.

(c) A word from Mary could have turned to joy the anguish of her chaste spouse. This word she did not speak, too humble to proclaim the secret of heaven with her own mouth. She contented herself with pouring out prayers and tears into the bosom of the Father of all

these things, behold the Angel of the Lord appeared to him in his sleep, saying :

« — Joseph son of David fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name JESUS, for He shall save His people from their sins. »

Now all this was done that it might be fulfilled which the Lord spoke by the Prophet, saying : « *Behold a Virgin shall be with child, and bring forth a son and they shall call His name EMMANUEL, which being interpreted is, God with us.* » (a)

And Joseph rising up from sleep, did as the Angel of the Lord had commanded him and took unto him his wife. And he knew her not till she brought forth her first born Son ; (b) and he called His Name JESUS.

Bethlehem. — December 25, January 1

CHAP. VII. — THE NATIVITY AND CIRCUMCISION OF JESUS

(St Luke, II, 1-21)

And it came to pass that in those days there went out a decree from Cæsar Augustus ; that the whole world should be enrolled. This enrolling was first made by

consolation, confident that the Holy Spirit who had revealed to the mother of John the Baptist the whole mystery of the Incarnation, would enlighten Joseph when the time appointed by divine Wisdom had arrived.

(a) In this name *Emmanuel* the twofold nature of the Saviour is revealed : *God and man*, in one person. (Is., VII, 14.)

(b) Among the Jews the son of any woman who had not yet been a mother, was called the First-born, even if he remained the only son. This name was a token that he was bound by the law of the Presentation in the Temple, and it conferred on him special privileges.

Cyrinus the governor of Syria; and all went to be enrolled. every one into his own city. (a)

And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an Angel of the Lord stood by them and the brightness of God shone round about them, and they feared with a great fear. (b) And the Angel said to them :

« — Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a SAVIOUR, who is CHRIST the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger. »

And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying :

« — Glory to God in the highest; and on earth peace to men of good will. »

(a) « JESUS was to be born in lowly Bethlehem, David's native place; God had foretold it by the mouth of His Prophet more than seven hundred years before; and now the whole world was stirred that the prophecy might be fulfilled. » BOSSUET. — Bethlehem is a small town of about three thousand inhabitants, two leagues (about 6 miles) south of Jerusalem. It is built on a rocky eminence with a precipitate descent on its eastern face; the neighbourhood is very fertile, hence its name which means *house of bread*.

(b) « Every thing that is divine must at first astound human nature, exiled as it is from heaven by sin. » BOSSUET.

And it came to pass after the Angels departed from them into heaven, the shepherds said to one another :

« — Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed us. »

And they came with haste ; and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered ; and at those things that were told them by the shepherds. But Mary kept all these things pondering *them* in her heart. (a) And the shepherds returned glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished that the child should be circumcised, His name was called JESUS. (b) which was called by the Angel, before He was conceived in the womb.

Jerusalem. — February 2

CH. VIII. — THE PRESENTATION OF JESUS
IN THE TEMPLE.
THE PURIFICATION OF MARY

(St Luke, II, 22-39)

And after the days of [Mary's] purification, according to the law of Moses, were accomplished, they carried [the Child] to Jerusalem to present Him to the Lord ; as it is

(a) Mary, filled with God's grace, illumined by His Holy Spirit, instructed by His Angel, perfectly initiated into the science of the Redemption, Mary keeps silence when all others speak. Joseph shares her silence as he shares her secret : « The great operations of God in His creatures, says Bossuet, naturally work silence, holy fear, and a something divine that forbids expression. »

(b) It was the father's exclusive privilege to choose the name of his child. In giving this mission to Joseph, the Archangel conferred on him, on God's behalf, full paternal rights and privileges with regard to Jesus.

written in the law of the Lord : (a) « *Every male opening the womb shall be called holy to the Lord* » ; and to offer a sacrifice according as it is written in the Law of the Lord, a pair of turtle doves or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was in him. And he had received an answer from the Holy Ghost that he should not see death before he had seen the CHRIST of the Lord.

And he came by the Spirit into the Temple. And when His parents brought in the Child JESUS, to do for Him according to the custom of the law, he also took Him in his arms, and blessed God, and said :

« — Now Thou dost dismiss thy servant, O Lord, according to thy word, in peace,

» Because my eyes hath seen Thy salvation,

» Which Thou hast prepared before the face of all peoples :

» A light to the revelation of the Gentiles, and the glory of Thy people Israel. »

And His Father and Mother were wondering at those things, which were spoken concerning Him. And Simeon blessed them, and said to Mary, His Mother :

« — Behold this *Child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. (b) And thy own soul a sword shall pierce,

(a) The law of Purification did not touch the Immaculate and ever Virgin Mother of God ; and JESUS who came to redeem men did not need to be redeemed ; but JESUS and Mary carried obedience and humility to their highest degree.

(b) Contradiction has beset JESUS, and, so to speak, fixed itself upon Him. During His life there was perpetual contradiction against His Person and His doctrine ; after His death, the whole world rose against Him, with its lies and vices, its hypocrisy and false wisdom. Do not those even who call themselves Christians, daily strive against His Gospel which to them is a check and a scandal ?

(a) that out of many hearts thoughts may be revealed. »

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years, who departed not from the Temple, by fastings and prayers serving night and day.

Now she at the same hour coming in, confessed to the Lord, and spoke of Him to all that looked for the redemption of Israel.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. [*However they soon went back to Bethlehem.*](b)

Bethlehem

CH. IX. — THE MAGI

(St Matthew, II, 1-12)

When JESUS therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men (c) from the East to Jerusalem, saying :

« — Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him? »

And king Herod hearing this, was troubled and all

(a) « You will see the whole world rise up against this dearly beloved Son ; no sword can be found so sharp as the sword of your anguish. Your heart will be pierced by as many wounds as you will see Jesus bear ; and you will be led to His Cross to suffer the agony of a thousand deaths. » BOSSUET.

(b) In returning to live at Bethlehem St Joseph believed he was obeying the designs of Providence who had set the world in motion that the Messiah might be born in the city of Bethlehem.

(c) Tradition has handed down their names : Melchior, Gaspar and Balthasar ; and their relics, preserved in costly shrines, are venerated in the cathedral of Cologne.

Jerusalem with him; and assembling together all the chief priests (a) and the Scribes of the people, (b) he inquired of them where CHRIST should be born. But they said to him :

« — In Bethlehem of Juda. For so it is written by the Prophet : « *And thou Bethlehem the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel.* »

Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem said :

« — Go and diligently inquire after the Child; and when you have found Him, bring me word again, that I also may come and adore Him. »

Who having heard the king they went their way; and behold the star (c) which they had seen in the East, went before them, until it came and stood over where the Child was,

And seeing the star, they rejoiced with exceeding great joy; and, entering into the house, they found the Child with Mary His Mother, and falling down they adored Him; and opening their treasures, they offered Him gifts : gold, frankincense, and myrrh. (d)

And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

(a) The Chief priests were the heads of the twentyfour sacerdotal courses; they lived permanently in Jerusalem. (See p. 15, note (b).)

(b) They were also called doctors of the law because they were the depositaries and official interpreters of the Holy Scriptures.

(c) « It had disappeared as they approached Jerusalem in order that the Magi might be obliged to question the Jews and so make the coming of the Messiah publicly known. » St J. CHRYSOSTOM.

(d) Gold for a king, incense for a God, and myrrh for a man foredoomed to sufferings and death.

Bethlehem. — Egypt. — Nazareth

CHAP. X. — THE FLIGHT INTO EGYPT
THE MASSACRE OF THE HOLY INNOCENTS
THE RETURN TO NAZARETH

(St Matth., II, 13-23)

After the [wise men] were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying : (a)

« — Arise and take the Child and His Mother and fly into Egypt : and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. »

Who arose and took the Child and His Mother, by night, and retired into Egypt. And He was there until the death of Herod ; that it might be fulfilled which the Lord spoke by the Prophet, saying : « *Out of Egypt have I called my Son.* »

Then Herod perceiving that he was deluded by the wise men, was exceeding angry : and sending, killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremias, saying : « *A voice in Ramas heard, lamentation and great mourning; Rachel (b) bewailing her children, and would not be comforted because they are not.* »

But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying :

(a) Joseph is treated as the one in authority in the Holy Family ; it is to him the Angel speaks ; he who arranges the journey and provides everything. Authority is attached to office, not to knowledge or holiness.

(b) Rachel's tomb was close to Bethlehem.

« — Arise, take the Child and His Mother, and come into the land of Israel; for they are dead that sought the life of the Child.

Who arose, and took the Child and His Mother and came into the land of Israel; but hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; (*a*) and being warned in sleep retired into the quarters of Galilee; and, coming, he dwelt in a city called Nazareth, that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

Jerusalem. — The Feast of the Pasch

CHAP. XI. — THE LOSS AND FINDING AGAIN OF JESUS IN THE TEMPLE

(St. Luke, II, 40-52)

And the Child grew and waxed strong, full of wisdom; and the grace of God was in Him.

And His Parents went every year to Jerusalem at the solemn day of the Pasch. And when He was twelve years old, (*b*) they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child JESUS remained in Jerusalem; and His Parents knew it not.

And thinking that He was in the company they came a day's journey, (*c*) and sought Him among their kinsfolks

(*a*) He had proposed settling in Bethlehem, the country which the Prophet had assigned to the expected Saviour.

(*b*) At twelve years of age the young Israelite became a *Son of the law*, he could share in the ceremonies of worship, and had to go up to Jerusalem three times a year.

(*c*) In these religious pilgrimages men and women travelled apart, forming different companies, more or less distant one from the other. Children went promiscuously with either, and moreover such were the

and acquaintance ; (a) and not finding Him, they returned into Jerusalem, seeking Him.

And it came to pass, that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions ; and all that heard Him were astonished at His wisdom and His answers.

And seeing *Him*, they wondered ; and His Mother said to Him :

« — Son why hast thou done so to us? Behold thy father and I have sought Thee sorrowing. »

And He said to them :

« — How is it that you sought me? did you not know that I must be about my Father's business? » (b)

And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth : And was subject to them.

And His Mother kept all these words in her heart.

And JESUS advanced in wisdom and age, and grace with God and men. (c)

divine Child's wonderful charms, that His company was an object of emulation to all. Mary then might easily think He was with Joseph, and Joseph suppose Him to be with Mary.

(a) They had probably reached Beeroth, the first stage of the caravans towards Galilee.

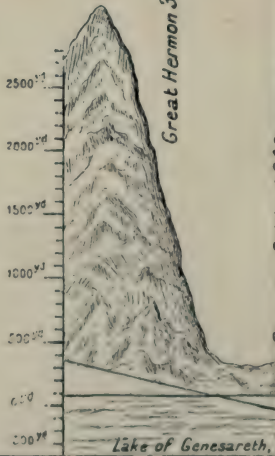
(b) This is the first Gospel utterance of JESUS ; it reveals at once His divine origin and His mission. *Before being the Son of Mary and the foster child of Joseph, He is the SON OF GOD ; before consoling Mary and Joseph with His presence, HE MUST DO THE WILL OF HIS FATHER BEFORE MEN.* The Gospel is but the development of these two solemn assertions.

(c) This refers only to external progress. In proportion to His growth the Saviour manifested outwardly the holiness with which He was filled. His works of grace and acts of virtue grew and were being multiplied constantly. There was also an interior progress in acquired knowledge ; but infused habits, virtuous inclinations, and sanctifying grace, everything that His existence as God-man demanded, could not grow. (ST THOMAS. — ABBÉ BAPTEZ)

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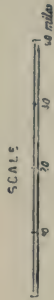
Palistine

FROM NORTH TO SOUTH



PALESTINE.

in the Time of our Lord



OUR LORD'S JOURNEYS

during His Public Life

FIRST YEAR

JESUS left NAZARETH to go to BETHABARA on the banks of the JORDAN, where He was baptized by the Forerunner. The Holy Spirit then drove Him into the DESERT OF JERICHO where He remained forty days. From thence He returned to BETHABARA; John proclaimed Him as the Lamb of God, and our Saviour, after recruiting His first disciples, returned into GALILEE by way of BETHEL. He went to CANA, thence down to CAPHARNAUM, and shortly after up to JERUSALEM for the first Pasch.

Preaching the Gospel, He travelled over JUDEA (*First mission in Judea: Bethlehem, Hebron, Juttah, Kerioth, etc.*), and remained there eight months, after which He returned to GALILEE passing through SAMARIA. The conversion of the Samaritan woman at Jacob's well detained Him two days at SICHAR. Arrived in GALILEE He preached the Gospel in villages and towns, visited CANA a second time, went down towards BETHSAIDA, and dwelt in CAPHARNAUM, which He only left for His *first Mission in Galilee*, and to go over the LAKE OF GENEZARETH, to cast out devils from the two demoniacs of GERASA.

SECOND YEAR

From CAPHARNAUM our Lord went to JERUSALEM for the second Pasch. He returned immediately thereafter to GALILEE; passed through the harvest country towards NAIM, preached in the synagogues, and, ever pursued and watched by the Pharisees who had joined forces with the Herodians, took refuge on the shore of the Lake. Soon after, He went to the MOUNT OF THE BEATITUDES, (*Election of the Apostles, Sermon on the Mount*), thence to NAIM and returned to CAPHARNAUM, which He left for His *second Mission in Galilee*. After the delivery of His Parables He consented to preach the Gospel in NAZARETH. Driven from His native place He went on His *third and last Mission in Galilee*. After the execution of John the Baptist, He fled, probably to the north shore of the Lake *in the country of Philip*, then returned and landed near GENEZARETH to receive His Apostles after their first Mission. From thence they accompanied Him to BETHSAIDA-JULIAS, at the North East of the Lake, still in Philip's hospitable territory (*Multiplication of the loaves*). During

the night He rejoined them in the midst of the Lake and the following day found Him at CAPHARNAUM proclaiming the gift of Himself in the Holy Eucharist. He then passed through GALILEE, still harried by the Pharisees, and fled into SYRIA.

THIRD YEAR

JESUS traversed the Country of TYRE and SIDON, then following the course of the river LEONTES, upwards, crossed the SOURCES OF THE JORDAN between the LIBANON and ANTI LIBANON, reached ITUREA at the foot of GREAT HERMON, and went down in the country of DECAPOLIS on the east of lake Genezareth. After a brief visit to DALMANUTHA, on the Galilean shore of the Lake, He proceeded at once towards BETHSAIDA-JULIAS and from thence to CÆSAREA-PHILIPPI. He returned into GALILEE for His transfiguration on MOUNT THABOR; and from that mountain went down secretly to CAPHARNAUM for the last time. He finally left that town to go up to JERUSALEM to be present at the feast of Tabernacles.

His journey to Jerusalem was secret until He reached the frontiers of SAMARIA; driven out of one of the smaller towns, He healed the lepers a little further on, probably at JANNIN.

He spent the feast of Tabernacles at JERUSALEM, living doubtless in one of the farms ON THE MOUNT OF OLIVES, or associating with His fellow countrymen on the Northern summit of the hill which was assigned to the Galileans as their camping place. We may readily imagine He often visited His friends at BETHANY. After the Feast came His *Second mission in Judea*. Then passing again through BETHANY, He entered on His *first Mission in Perea*. He left this country to be present at the feast of the Dedication of the Temple, (*the end of December*), and returned to Perea for a *second Mission*.

Returning to BETHANY for the resurrection of Lazarus, He was compelled to take immediate refuge in EPHREM until the Feast of the Passover.

From this town, He went up to JERUSALEM by JERICHO, to consummate His sacrifice.

Perhaps however, instead of going directly from EPHREM to the Holy City, JESUS may have wished to revisit the shores of Lake Genezareth. In that case He must have returned into GALILEE by SAMARIA, then after a short halt have gone down again to PEREA by the *bridge over the Jordan*, south of the Lake, then followed the course of that river, and crossed it at the ford of JERICHO to reach this town. Thence He took the BETHANY Road, and on the morning of Palm Sunday, made His triumphal entry into Jerusalem.

SECOND PART

FROM THE PREACHING OF JOHN TO THE SECOND PASCH

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## FIRST YEAR OF THE PUBLIC MINISTRY OF OUR LORD

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**Bethabara.** — July

### CHAP. I THE PREACHING OF JOHN THE BAPTIST

(St Matth., III, 1-12 ; St Mark, I, 4-8 ; St Luke, III, 1-18)

In the fifteenth year of the reign of Tiberius Cæsar : Pontius Pilate being governor of Judea ; and Herod being tetrarch of Galilee ; and Philip, his brother, tetrarch of Iturea and the country of Trachonitis ; and Lysanias tetrarch of Abilina ; under the high priests Annas and Caiaphas ; the word of the Lord was made unto John the son of Zachary in the desert.

And he came into all the country about the Jordan, in the desert of Judea, preaching the baptism of penance for the remission of sins, and saying :

« — Do penance for the kingdom of heaven is at hand. »

For this is He that was spoken of by Isaias the Prophet saying :

« — *Behold I send My Angel before thy face, who shall prepare the way before Thee. A voice of one crying in the desert : « Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled : and every mountain and hill shall be brought low : and the crooked shall be made straight and the rough ways plain : And all flesh shall see the salvation of God. »*

And John had his garment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey. (a)

And there went out unto him all the country of Judea and all they of Jerusalem and all the region about Jordan, confessing their sins (b) and they were baptized by him in the river. (c)

And seeing many of the Pharisees and Saducees (d) [in the crowd] coming to his baptism he said to them :

« — Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth therefore worthy fruits of penance. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down and cast into the fire. »

[The same] he said to the multitudes that went forth

(a) Such was the clothing and the food of the very poor.

(b) Thus we see that the avowal of faults as a condition of forgiveness existed before the time of our Saviour. Traces of it is found in all ages.

(c) The baptism of John had no sacramental value. It was simply an initiation into a life of penance.

(d) The Pharisees and Saducees were rivals for religious influence among the Jews.

The Pharisees, whose name signifies *separated, set apart*, were in the beginning devout observers of the law, keeping aloof from the pagans and the infidel Jews; they were above all attached to old traditions. In the course of time they had arrived at the point of reducing religion to minute and endless observances, corrupting it by false interpretations and dishonouring it by overwhelming pride and the vices which are its enmeshment.

The Saducees, that is *the Just*, claimed to be the true interpreters of the Law. They had reached the point of rejecting its most important dogmas, the immortality of the soul, the resurrection of the body, the existence of Angels, etc. This sect was especially in favour with the aristocracy of the country.

to be baptized by him. And the people asked him saying :

« — What then shall we do ? »

And he, answering, said to them :

« — He that hath two coats let him give to him that hath none ; and him that hath meat let him do in like manner. »

And the publicans (*a*) also came to be baptized, and said to him :

« — Master what shall we do ? »

But he said to them :

« — Do nothing more than that which is appointed you. »

And the soldiers also asked him saying :

« — And what shall we do ? »

And he said to them :

« — Do violence to no man, neither calumniate any man : and be content with your pay. »

And as the people was of opinion and all were thinking in their hearts of John, that perhaps he might be the CHRIST. John answered saying unto all :

« — I indeed baptize you with water ; but there shall come One mightier than I, whose shoes I am not worthy to bear, [neither], stooping down, to unloose their latchet. He shall baptize you in the Holy Ghost and in fire. (*b*) Whose fan is in His hand and He will thoroughly cleanse His floor ; and gather His wheat into the barn, but the chaff He will burn in unquenchable fire. »

And many other things, exhorting, did he preach to the people.

(*a*) The Publicans were charged with the collection of the duties in the name of Rome ; hence were they hated and despised by the Jews.

(*b*) This fire is that which descended on the Apostles on the day of Pentecost, and by which the Holy Spirit continues to purify the hearts of the faithful.

Bethabara. — January 6

CHAP. II. — JESUS BAPTIZED BY JOHN

HIS GENEALOGY ACCORDING TO ST LUKE

(St Matth., III, 13-17; St Mark, I, 9-11; St Luke, III, 21-38)

And it came to pass in those days that JESUS came from Nazareth of Galilee, to the Jordan, unto John to be baptized by him.

But John stayed Him, saying :

« — I ought to be baptized by Thee and thou comest to me? »

And JESUS answering said to him :

« — Suffer it to be so now, for so it becometh us to fulfil all justice. »

Then he suffered Him, and He was baptized by John in the Jordan.

And JESUS being baptized forthwith came out of the water. Now it came to pass, when all the people were baptized, that JESUS praying [on the bank], heaven was opened and the Holy Ghost descended in a bodily shape as a dove, and remained upon Him : and a voice came from heaven saying :

« — This is my beloved Son, in whom I am well pleased. » (a)

And JESUS Himself was beginning about the age of thirty years, being as was supposed the Son of Joseph.

Who was [son] of Heli, (b) who was of Mathat, who

(a) Here the Trinity is revealed as if to give official investiture to the Redeemer of the world, and also consecration to our Baptism, which springs from that of JESUS CHRIST.

(b) Or Eliakim or Joachim : the three names are identical in Hebrew. St Joseph was not the son of Joachim by nature, his real father being Jacob ; but he was his stepson and probably also his adopted son. Here therefore we have the genealogy of our Lord by the Holy Virgin, as we had it above by St Joseph, his legal father. Thus JESUS was descended naturally from Nathan son of David, by His Mother, as He was descen-

was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Elia-kim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David.

Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoah, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam, who was of GOD. (a)

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ded legally from Solomon by St Joseph; the differences that are found between the two genealogies are derived by the Law of *Levirate* which compelled the brother of a man deceased without issue, to marry the widow; the children she bore him had their legal father in the dead husband. Genealogies sometimes give the name of the legal father sometimes that of the natural father.

(a) This simple mention *who was of God*, occurring as it does without reflection or comment, to relate the creation, origin, nature, object and mystery of man, strikes us as sublime in the highest degree. (CHATEAUBRIAND.)

Desert of Jericho. — January 6 — February 16

CHAP. III. — THE FASTING AND TEMPTATION  
OF JESUS

(St Matth., IV, 1-11; St Mark, 1, 12-13; St Luke, IV, 1-13)

Then Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert to be tempted by the devil, and He was in the desert forty days and forty nights, and was with beasts. (a) And He ate nothing in those days; and when He had fasted forty days and forty nights, He was hungry.

And the tempter (b) coming said to Him :

« — *If thou be the Son of God command that these stones be made bread.* »

Who answered and said :

« — *It is written. « Not in bread alone doth man live but in every word that proceedeth from the mouth of God. »*

Then the devil took Him up into the holy city and set Him upon the pinnacle of the Temple, and said to Him :

« — *If thou be the Son of God, cast thyself down, for it is written : « That he hath given His Angels charge over thee, and in their hands shall they bear thee up, lest, perhaps thou dash thy foot against a stone ».*

Jesus said to him :

« — *It is written again : « Thou shalt not tempt the Lord thy God. »*

*a* This was no doubt the rocky and dreary waste in the neighbourhood of Jericho, in the northern part of the Judean desert, which to this day is known as the Mount of the Wilderness of the Forty days.

*b* The devil could do nothing against the Son of God, but for us and in our place, the Saviour submitted to the humiliation of this threefold temptation. He would show us also with what readiness, what scorn of the serpent, and confidence in God, we ought to resist the assaults of the triple concupisence.



Again the devil took Him up into a very high mountain and shewed Him all the kingdoms of the world and the glory thereof in a moment of time, and said to Him :

« — To thee will I give all this power and the glory of them ; for to me they are delivered and to whom I will I give them. All these will I give thee, if, falling down, thou wilt adore me. »

Then JESUS saith to him :

« — Begone, Satan ; for it is written : « *The Lord thy God shall thou adore and Him alone shalt thou serve.* »

And all the temptation being ended, the devil departed from Him for a time : and behold angels came and ministered to Him.

Bethabara. — February 15

CHAP. IV. — ST JOHN THE BAPTIST'S  
TESTIMONY TO THOSE SENT FROM JERUSALEM

(St John, I, 19-28)

And this is the testimony of John when the Jews sent from Jerusalem priests and levites to ask Him :

« — Who art thou ? »

And he confessed and did not deny : and he confessed :

« — I am not the CHRIST. »

And they asked him :

« — What then ? Art thou Elias ? » (a)

And he said :

« — I am not. »

« — Art thou the Prophet ? » (b)

(a) It was written that Elias should precede CHRIST in His Advent and John seemed to all the great Prophet appearing on earth again. He was in fact another Elias, filled with the same spirit, as CHRIST eventually declared to His Apostles.

(b) The Prophet *par excellence*, announced by Moses, who was no other than the Messiah.

And he answered :

« — No. »

They said therefore unto him :

« — Who art thou that we may give answer to them that sent us? What sayest thou of thyself? »

He said :

« — I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the Prophet Isaias. »

And they that were sent were of the Pharisees and they asked him and said to him :

« — Why then dost thou baptize if thou be not CHRIST, nor Elias, nor the Prophet? »

John answered them saying :

« — I baptize with water ; but there hath stood one in the midst of you whom you know not. The same is He that shall come after me, who is preferred before me ; the latchet of whose shoe I am not worthy to loose. »

These things were done in Bethania (a) beyond the Jordan, where John was baptizing.

**Bethabara.** — February 16

CHAP. V. — THE LAMB OF GOD  
CHRIST'S FIRST DISCIPLES

(St John, I, 29-51)

The next day John saw JESUS coming to Him and He saith :

« — Behold the Lamb of God, behold Him who taketh away the sins of the world. This is He of whom I said : After me there cometh a man who is preferred

(a) This Bethany must not be confounded with the village of the same name near Jerusalem. Bethany-beyond-Jordan was also called Bethabara.

before me because He was before me. And I knew Him not but that He may be made manifest in Israel, therefore am I come baptizing in water. »

And John gave testimony, saying :

« — I saw the Spirit coming down as a dove from Heaven, and he remained upon Him ; and I knew Him not but He who sent me to baptize with water said to me : « He upon whom thou shalt see the Spirit descending, and remaining upon Him, He it is that baptizeth with the Holy Ghost. » And I saw and I gave testimony that this is the Son of God. »

### **Banks of the Jordan.** — February 17

The next day again John stood and two of His disciples ; and beholding JESUS walking, He saith :

« — Behold the Lamb of God ! »

And the two disciples heard him speak, and they followed JESUS.

And JESUS turning, and seeing them following Him, said to them :

« — What seek you ? »

Who said to Him :

« — Rabbi (which is to say being interpreted, Master), where dwellest thou ? »

He saith to them :

« — Come and see. »

They came and saw where He abode, and they staid with Him that day : now it was about the tenth hour. (α)

And Andrew the brother of Simon Peter was one of the two who had heard of John and followed Him. He findeth first his brother Simon, and saith to him :

« — We have found the Messiah, which is, being interpreted, the CHRIST. »

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(α) Four o'clock in the afternoon.

And he brought him to JESUS, and Jesus looking upon Him said :

« — Thou art Simon, the son of Jona : thou shalt be called Cephas, (which is interpreted Peter). » (a)

**On the Road to Galilee. — February 18**

On the following day [JESUS] would go forth into Galilee, and He findeth Philip. And JESUS saith to him.

« — Follow me. »

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael and saith to him :

« — We have found Him of whom Moses in the law and the Prophets did write, Jesus the son of Joseph of Nazareth. »

And Nathanael said to him :

« — Can anything of good come from Nazareth? »

Philip saith to him :

« — Come and see. »

J.esus saw Nathanael coming to Him and He saith of him :

« — Behold an Israelite indeed in whom there is no guile. »

Nathanael saith to Him :

« — Whence knowest thou me? »

JESUS answered and said to Him :

« — Before Philip called thee, when thou wast under the fig-tree I saw thee. »

Nathanael answered Him and said :

« — Rabbi, Thou art the Son of God, Thou art the king of Israël! »

JESUS answered and said to him :

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(a) « The steadfast rock on which I shall build My Church. When God gives a name the fact follows on the name. No doubt He wrought on Peter at this moment, but His purpose was not yet made manifest, though it was to be disclosed in the future. » BOSSUET.

« — Because I said unto thee : « I saw thee under the fig-tree », thou believest ; greater things than these shalt thou see. »

And He saith to him :

« — Amen, amen, I say to you, you shall see the heaven opened, (a) and the Angels of God ascending and descending upon the Son of man. » (b)

Cana. — February 21

CHAP. VI. — THE MARRIAGE FEAST AT CANA

(S. John, II, 1-12)

And the third day [*after they had quitted the banks of the Jordan*], there was a marriage in Cana of Galilee : and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage.

And the wine failing, the Mother of JESUS saith to Him :

« — They have no wine. »

And Jesus saith to her :

« — Woman what is it to me and to thee? my hour is not yet come. » (c)

His Mother saith to the waiters :

« — Whatsoever He shall say to you, do ye. »

(Now there were set there six waterpots of stone according to the manner of the purifying of the Jews, containing two or three measures a-piece). (d)

(a) These words were realized in the day of the Ascension ; they will be still more strikingly realized at the last Judgment.

(b) JESUS calls Himself the Son of man, first out of humility, secondly to declare His human nature, finally to assert that He is the head and representative of all humanity.

(c) This mode of address *Woman* is in no wise disrespectful in oriental language, and might be translated in English by *Madam*, or *Lady*. Our Lord used no other when wishing to console His Mother on Calvary.

(d) Two measures were equal to about fifteen gallons.

JESUS saith to them :

« — Fill the water-pots with water. »

And they filled them up to the brim.

And JESUS saith to them :

« — Draw out now, and carry to the chief steward of the feast. »

And they carried it. And when the chief steward had tasted the water made wine, (a) and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom, and saith to him :

« — Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. » (b)

This beginning of miracles did JESUS in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Capharnaüm. — End of February, March

Jerusalem. — First Pasch

CHAP. VII. — THE FIRST VISIT TO CAPHARNAUM  
THE FIRST PASCH. THE SELLERS  
AND CHANGERS CAST OUT OF THE TEMPLE

(St John, II, 12-25)

After this [JESUS] went down to Capharnaüm, He and

(a) This miracle was not a simple transformation but a substantial change. It is a type of the great and enduring miracle of Eucharistic Transubstantiation.

(b) The presence of JESUS at this wedding, besides consecrating the divine institution of marriage, which was to be raised to the dignity of a Sacrament, shows us the divinely sweet character of JESUS, who accepted with all simplicity the invitation of this humble couple, and who wrought His first miracle to save them from feeling confused.

His Mother, and His brethren, and His disciples; and they remained there not many days.

And the Pasch of the Jews was at hand, (a) and JESUS went up to Jerusalem.

And He found in the Temple them that sold oxen and sheep and doves, (b) and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the Temple, the sheep also and the oxen; and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said :

« — Take these things hence, and make not of my Father's house a house of traffic. »

And His disciples remembered that it was written :  
« *The zeal of Thy house hath eaten me up.* »

The Jews therefore answered and said to Him :

« — What sign dost thou show unto us, seeing thou dost these things? »

JESUS answered and said to them :

« — Destroy this Temple and in three days I will raise it up. » (c)

The Jews then said :

(a) The most solemn of the Jewish festivals, established in remembrance of the passage of the destroying Angel in Egypt and the flight of the Israelites through the Red Sea.

(b) As the Jews dispersed throughout the world after the great Babylonian captivity, they could no longer bring with them from distant lands the animals necessary for their sacrifices. To enable them to buy the required victims, dealers had originally established themselves on the outskirts of the Temple, with flocks of heifers, sheep, and lambs, and cages of doves.

(c) S: John must have noticed some gesture that showed the true meaning of His words. The Saviour was here prophesying His death and Resurrection. The prophecy and the great miracle that was to realize it, were two signs in one. The Sacred Humanity of JESUS was truly the Temple of God. The Most Holy Trinity never had one fairer, more noble, holier or more pure.

« — Six and forty years was this Temple in building, and wilt thou raise it up in three days? »

But He spoke of the Temple of His Body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture, and the word that JESUS had said.

Now when He was at Jerusalem at the Pasch, upon the festival day, many believed in His Name, seeing His signs which He did. But JESUS did not trust Himself unto them, for that He knew all men; and because He needed not that any man should give testimony of man; for He knew what was in man.

### Jerusalem. — April

## CHAP. VIII. — PRIVATE INTERVIEW OF JESUS AND NICODEMUS

(St John, III, 1-21)

And there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to JESUS by night, and said to Him :

« — Rabbi, we know that thou art a teacher come from God : for no man can do these signs which thou doest unless God be with him. »

JESUS answered and said to him :

« — Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. »

Nicodemus saith to Him :

« — How can a man be born when he is old? can he enter a second time into his mother's womb and be born again? »

JESUS answered :

« — Amen, amen, I say to thee : unless a man be



born again of water and the Holy Ghost, (a) he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (b) Wonder not that I said to thee: you must be born again. The Spirit, breatheth where He will: and thou hearest His voice but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit. » (c)

Nicodemus answered and said to Him:

« — How can these things be done? »

JESUS answered and said to him:

« — Art thou a master in Israel and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. (d)

» If I have spoken to you earthly things and you believe not: how will you believe if I shall speak to you heavenly things. (e) And no man hath ascended into heaven, but He that descended from heaven, the Son of man who is [also] in heaven.

» And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believ-

(a) Man, born a sinner, is born again spiritually by baptism, and purified by the Holy Spirit.

(b) In these few words JESUS marks the distinction between the natural and the supernatural life.

(c) Our Lord is speaking here of the ineffable operations of the Holy Spirit in regenerated man.

(d) In using the plural our Lord speaks as God in the name of the three Persons of the Most Holy Trinity, and He complains that their witness is not received. The Father bore witness at the Baptism of JESUS by declaring Him to be His well beloved Son; the Holy Ghost confirmed this testimony by resting visibly upon Him; the Son bears witness to Himself by His divine works.

(e) If you do not understand the spiritual regeneration of man on earth, how can you understand the eternal generation of the Son in heaven?

eth in Him, may not perish but have life everlasting. (a)

» For God so loved the world, as to give His only begotten Son, that whosoever believeth in Him, may not perish but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. (b)

» He that believeth in Him is not judged. But he that doth not believe is already judged : because he believeth not in the Name of the only begotten Son of God.

» And this is the judgment : because the Light is come into the world, and men loved darkness rather than the Light : for their works were evil. (c)

» For every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov- ed. But he that doeth truth, cometh to the light, (d) that his works may be made manifest because they are done in God. »

**Judea.** — April to December

**CHAP. IX. — THE FIRST MISSION OF OUR LORD  
IN JUDEA  
LAST TESTIMONY OF JOHN THE BAPTIST  
HIS IMPRISONMENT**

(St John, III, 22-36 ; IV, 1-3 ; St Matth., XIV, 3-4 ;  
St Mark, VI, 17-18 ; St Luke, III, 19-20)

After these things JESUS and His disciples came in

(a) The sight of the brazen serpent lifted up in the desert, sufficed to heal the Israelites from the sting of the serpents ; faith in JESUS lifted up on the Cross, will cure the sting of the infernal serpent.

(b) At His first coming the mission of JESUS was a mission of mercy ; in His second He will exercise rigorous justice.

(c) It was to the Jews especially that this reproach of Our Lord was addressed.

(d) An indirect reproof to Nicodemus who had come to JESUS under cover of darkness.

the land of Judea; and there He abode with them and baptized. (a)

For John also was baptizing in Ennon near Salim; because there was much water there, and they came and were baptized.

And there arose a question between some of John's disciples and the Jews concerning purification; (b) and they came to JESUS and said to him :

« — Rabbi, He that was with thee beyond the Jordan to whom thou gavest testimony, behold He baptizeth and all men go to Him. »

John answered and said :

« — A man cannot receive anything unless it be given him from heaven. You yourselves do bear me witness that I said, I am not CHRIST, but that I am sent before Him.

» He that hath the bride is the bridegroom; but the friend of the bridegroom who standeth and heareth him rejoiceth with joy because he heareth his voice. This my joy therefore is fulfilled; He must increase and I must decrease.

» He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all.

» And what He hath seen, and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony, hath set to his seal that God is true; for He whom God hath sent, speaketh the words of God, for God does not give the Spirit by measure. The Father loveth the Son, and He hath given all things into His hand.

(a) Not by His own hands, but by His disciples. « JESUS Himself only baptized St Peter. Peter later baptized his brother Andrew, James and John, and these the other disciples. « Evodius, successor of St Peter on the see of Antioch.

(b) The Jews who had been baptized by the disciples of JESUS, valued this baptism above that of John, and this his followers could not bear.

» He that believeth in the Son hath life everlasting ; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. »

**Macheronte.** — End of December

John 31 years and 6 months old

But Herod the Tetrach, (*a*) when he was reproved by [John] for the sake of Herodias the wife of Philip his brother, because he had married her, and for all the evils that Herod had done. For John said to Herod :

« — It is not lawful for thee to have thy brother's wife. »

He added this also above all ; he apprehended John and bound him, and shut up John in prison.

**Sichar.** — First days of January

CHAP. X. — JESUS RETURNS TO GALILEE  
THE SAMARITAN WOMAN

(St Matth., IV, 12 ; St Mark, I, 14 ; St Luke, IV, 14 ; St John, IV, 1-42)

When JESUS therefore understood that John was delivered up and that the Pharisees had heard that He maketh more disciples, and baptizeth *more* than John (though JESUS *Himself* did not baptize, but His disciples), He left Judea and returned in the power of the Spirit into Galilee.

And He was of necessity to pass through Samaria.

He cometh therefore to a city of Samaria which is called Sichar ; near the land which Jacob gave to his son Joseph.

(*a*) Herod Antipas, the Son of Herod the Great, the same who was to mock our Lord as a fool. His capital was Tiberias in Galilee, but he often retired to the gloomy castle of Macheronte. It was in the dungeons of this imposing fortress that Herod had imprisoned John. The latter's public ministry had lasted about a year and a half.

Now Jacob's well was there. JESUS therefore being wearied with His journey, sat thus on the well. (a) It was about the sixth hour. (b)

There cometh a woman from Samaria to draw water. JESUS saith to her :

« — Give me to drink. »

(For His disciples were gone into the city to buy meats.)

Then that Samaritan woman saith to Him :

« — How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. » (c)

JESUS answered and said to her :

« — If thou didst know the gift of God, (d) and who He is that saith to thee: Give me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. »

The woman saith to Him :

« — Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our Father Jacob, who gave us this well, and drank thereof himself, and his children and his cattle? »

JESUS answered and said to her :

« — Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever; But the water that I will give him, shall become in him a fountain of water springing up into life everlasting. »

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(a) How touching it is to see the divine Master, exhausted with fatigue, seated there in the open country, waiting for a poor soul sunk in sin to reconcile it with God!

(b) Noon.

(c) The religion of the Samaritans was a monstrous mingling of the worship of idols with that of the true God.

(d) *God so loved the world that He gave it His only begotten Son!* » Such is the ineffable gift of God to us. The gift of God is also His Spirit dwelling in our souls and working marvels of sanctification.

The woman saith to Him :

« — Sir, give me this water, that I may not thirst or come hither to draw. »

JESUS saith to her :

« — Go, call thy husband and come hither. »

The woman answered and said :

« — I have no husband. »

JESUS said to her :

« — Thou hast well said, I have no husband ; for thou hast had five husbands : and he whom thou now hast is not thy husband. This thou hast said truly. »

The woman saith to Him :

« — Sir, I perceive that thou art a Prophet. Our fathers adored on this mountain, (a) and you say that at Jerusalem is the place where men must adore. »

JESUS saith to her.

« — Woman, believe me, that the hour cometh when you shall neither on this mountain nor in Jerusalem, adore the Father. (b) You adore that which you know not ; we adore that which we know, for salvation is of the Jews. (c) But the hour cometh and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit and they that adore Him must adore Him in spirit and in truth. »

The woman saith to Him :

« — I know that the MESSIAS cometh, (who is called CHRIST), therefore when He is come, He will tell us all things. »

(a) Mount Garizim, where Manasseh had built a temple in opposition to that at Jerusalem.

(b) The worship and sacrifice of both Jews and Samaritans were about to be abolished.

(c) We know that our worship is but an aspiration towards the Messiah, the Redeemer who is to arise from the Jewish nation ; we know that all our ceremonies typify His divine Mission and His grace.

JESUS saith to her :

« — I AM HE WHO AM SPEAKING WITH THEE. »

And immediately His disciples came : and they wondered that He talked with the woman. (a) Yet no man said : What seekest thou ? or Why talkest thou with her ?

The woman therefore left her waterpot and went her way into the city, and saith to the men there :

« — Come and see a man who has told me all things whatsoever I have done. Is not He the CHRIST ? »

They went therefore out of the city, and came to Him. In the meantime the disciples prayed Him, saying :

« — Rabbi, eat. »

But He said to them :

« — I have meat to eat which you know not. »

The disciples therefore said to one another :

« — Hath any man brought Him to eat. »

JESUS saith to them :

« — My meat is to do the will of Him that sent me, that I may perfect His work. Do not you say, there are yet four mouths, and then the harvest cometh. (b) Behold, I say to you, lift up your eyes, and see the countries for they are white already to harvest. (c)

» And he that reapeth receiveth wages and gathereth fruit unto life everlasting : that both he that soweth and he that reapeth may rejoice together. For in this is the saying true : that it is one man that soweth and it is ano-

(a) « They were astonished at the kindness and humility of JESUS deigning to converse with a poor woman whom He seemed to have met by chance. » ST JOHN CHRYSOSTOM. A Doctor of the Law could not condescend to converse with a woman : the Pharisees went so far as to say it would be better to burn the law than to explain it to a woman.

(b) In Palestine there are two harvests ; one in spring, the other at the end of the summer.

(c) As He spoke these words JESUS probably pointed out to His disciples, the Samaritans on the hill, coming down towards them clad in their white flowing cloaks.

also that reapeth. I have sent you to reap that in which you did not labour : others have laboured, and you have entered into their labours. »

Next of that city many of the Samaritans believed in Him, for the word of the woman giving testimony : « He told me all things whatsoever I have done. » So when the Samaritans were come to Him, they desired Him that He would tarry there ; and He abode there two days, and many more believed in Him because of His own word, and they said to the woman :

« — We now believe, not for thy saying : for we ourselves have heard Him, and know that this is indeed the SAVIOUR OF THE WORLD. »

### Galilee. — Cana. — January

## CHAP. XI. — THE ARRIVAL OF JESUS IN GALILEE THE HEALING OF THE RULER'S SON

(St Matt., IV, 12-17 ; St Mark, I, 14, 15 ; St Luke, IV, 15 ;  
St John, IV, 43-54)

Now after two days Jesus departed thence, and went into Galilee.

That it might be fulfilled which was said by Isaias the Prophet :

« *The Land of Zabulon and Land of Nephtalim the way of the sea beyond the Jordan, Galilee of the Gentiles : The people that sat in darkness hath seen great light : and to them that sat in the region of the shadow of death light is sprung up.* »

And when Jesus was come into Galilee, the Galileans received Him, having seen all the things He had done at Jerusalem on the festival day : for they also went to the festival day.



From that time He began to preach and to say :

« — The time is accomplished and the kingdom of God is at hand : repent and believe the Gospel. »

And He taught in the synagogues and was magnified by all.

But He avoided Nazareth, for, said He « a Prophet hath no honour in his own country. »

He came again therefore into Cana of Galilee where He made the water wine.

Now, there was a certain ruler (a) whose son was sick at Capharnaum. He having heard that JESUS was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son : for he was at the point of death.

JESUS therefore said to him :

« — Unless you see signs and wonders, you believe not. »

The ruler saith to him :

« — Lord, come down before that my son die. »

JESUS saith to him :

« — Go thy way, thy son liveth. »

The man believed the word which JESUS said to him, and went his way. And as he was going down, his servants met him : and they brought word saying that his son lived. He asked therefore of them the hour wherein he grew better : and they said to him :

« — Yesterday, at the seventh hour, the fever left him. » (b)

The father therefore knew that it was at the same hour that JESUS said to him : « Thy son liveth », and himself believed and his whole house.

This is again the second miracle that JESUS did [at Cana] when He was come out of Judea into Galilee.

(a) He was probably the governor of Capharnaum.

(b) One o' clock in the afternoon.

Bethsaida. — The Lake. — End of January

CHAP. XII. — THE FIRST MIRACULOUS DRAUGHT  
OF FISHES. THE FINAL CALLING  
OF PETER AND ANDREW, OF JAMES AND JOHN

(St. Math., IV, 18-22; St. Mark, I, 16-20; St. Luke, V, 1-11)

And it came to pass that when the multitudes pressed upon Him to hear the word of God as He was walking by the sea of Galilee, [near Bethsaida] Jesus saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishermen). (And as they landed the boat), He saw two ships standing by the lake, and, going up into one of the ships that was Simon's. He desired him to draw a little back from the land. And sitting He taught the multitudes out of the ships. (c)

Now when He had ceased to speak, He said to Simon :

« — Launch out into the deep and let down your nets for a draught. »

And Simon answering said to Him :

« — Master, we have laboured all the night and have taken nothing, but at thy word I will let down the net. »

And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and staid both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying :

« — Depart from me, for I am a sinful man, O Lord. »

For he was wholly astonished, and all that were with

(c) It was from Peter's ship Jesus was preaching; at the present day Peter's ship is the Holy Roman Church, whence Christ ever teaches through the Pope, the successor of St. Peter.

him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee who were Simon's partners.

And JESUS saith to Simon :

« — Fear not; from henceforth thou shalt catch men. » (a)

And He saith to [Simon and Andrew].

« — Come ye after me, and I shall make you to be fishers of men. »

And having brought their ships to land, leaving their nets and all things, they followed Him.

And going on from thence He saw the other two brethren, James and John, in a ship with Zebedee their father, mending their nets; and He called them. And they forthwith left their nets and father, and followed Him.

### Capharnaum. — February

## CHAP. XIII. — THE SERMON AT CAPHARNAUM THE DELIVRANCE OF ONE POSSESSED NUMEROUS CURES

(St Matth., IV, 13; VII, 14-17; St Mark, I, 21-34; St Luke, IV, 31-41)

And JESUS went and dwelt in Capharnaum on the sea coast, (b) in the borders of Zabulon and Nephtalim; and forthwith upon the Sabbath days going into the Synagogues He taught them. And all were astonished at His

(a) It is to Peter alone that the universal fishing for souls is confided.

(b) The Lake or Sea of Galilee, or of Genesareth, or of Tiberias, is about sixteen miles long by five wide. It abounds with fish; its shores are most charming, and it is one of the loveliest lakes in the world.

doctrine, for He was teaching as one having power and not as the scribes. (a)

And there was in their Synagogue [of Capharnaum] a man with an unclean spirit; and he cried out saying :

« — What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God! »

And JESUS threatened him, saying :

« — Speak no more and go out of this man. »

And the unclean spirit, shaking him, threw him into the midst, and crying out with a loud voice, went out of him and hurt him not at all.

And there came fear upon all, and they were all amazed, insomuch that they questioned among themselves saying :

« — What thing is this? What is this new doctrine? for with power He commandeth even the unclean spirits and they obey Him? »

And the fame of Him was spread forthwith into all the country of Galilee.

And immediately going out of the synagogue, JESUS came into the house of Simon and Andrew, with James and John.

And Simon's wife's mother lay ill with a great fever and they besought Him for her. And coming to her, and standing over her, He commanded the fever and, taking her by the hand, lifted her up : and immediately the fever left her, and rising she ministered unto them.

And when it was evening after sunset, all they that had any sick or possessed with devils, brought them to Him. And all the city was gathered together at the door; and He cast out the spirits with His word. And devils went out of many, crying out and saying :

(a) He spoke as a Master of the Law, not as one who merely cites the R.

« — Thou art the Son of God. »

And rebuking them, He suffered them not to speak ; for they knew that He was CHRIST. (a) But laying His hands on every one of them, He healed all that were troubled with divers diseases ; That it might be fulfilled which was spoken by the Prophet « *He took our infirmities and bore our diseases.* »

Galilee. — February

CHAP. XIV. — THE FIRST MISSION IN GALILEE  
OUR LORD'S REPLY TO  
THREE MEN WHO WOULD FOLLOW HIM

(St Matth., VI, 23-25 ; VIII, 18-22 ; St Mark, I, 35-39 ;  
St Luke, IV, 42-44 ; VIII, 57-62)

The next day rising very early, going out He went into a desert place, and there He prayed.

And Simon and they that were with Him followed after Him ; and when they had found Him they said to Him :

« — All seek for thee. »

And He saith to them :

« — Let us go into the neighbouring towns and cities that I may preach there also : for this purpose am I come. »

And the multitudes sought Him and came unto Him : and they stayed Him that He should not depart from them. To whom He said :

« — To other cities also I must preach the kingdom of God : for therefore am I sent. »

And JESUS went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom :

(a) JESUS rejected the testimony of the unclean spirit, even when he confessed the truth.

and healing all manner of sickness and every infirmity among the people, and casting out devils.

And His fame went throughout all Syria and they presented to Him, all sick people that were taken with divers diseases, and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and He cured them. And much people followed Him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

And a certain scribe came and said to Him :

« — Master I will follow thee withersoever thou shalt go. »

JESUS said to him :

« — The foxes have holes, and the birds of the air nests ; but the Son of Man hath not where to lay His head. »

And another of His disciples said to Him :

« — Lord suffer me first to go and bury my father. »

But JESUS said to Him :

« — Follow me and let the dead bury their dead ; (a) but go thou and preach the kingdom of God. »

And another said :

« — I will follow thee, Lord, but first let me take my leave of them that are at my house. »

JESUS said to Him :

« — No man putting his hand to the plough, (b) and looking back, is fit for the kingdom of God. »

(a) The world is full of the spiritually dead, and the losses we incur are far from being the saddest.

(b) When God calls us He requires the sacrifice of every thing that we have as going to Him, the immediate breaking of even the dearest and most sacred ties. The world blames this as cruel and heartless, but are not the world's claims quite as severe when it calls to the defence of flag or fatherland? The least hesitation would be branded as cowardice. In its own eyes the world is worth more than heaven, and the sacrifice of souls is nothing in comparison to the protection of bodily life.

## The Lake. — Gerasa. — March

CHAP. XV. — THE CALMING OF THE TEMPEST  
THE DEMONIACS OF GERASA

(St Matth., VIII, 23-34 ; IX, 1 ; St Mark, IV, 35-40 ; V, 1-21 ;  
St Luke, VIII, 22-40)

That day when evening was come, JESUS seeing great multitudes about Him, gave orders to pass the water, and He went into a little ship with His disciples, and He said to them :

« — Let us pass over to the other side. »

And sending away the multitude they took Him even as He was in the ship ; and they launched forth. And there were other ships with Him.

And while they were sailing there arose a great storm of wind, and a great tempest in the sea, and the waves beat into the ship, so that the boat was covered with waves and it was filled, and they were in danger. And He was in the hinder part of the ship, sleeping upon a pillow. And they came to Him, and awaked Him, saying :

« — Master, we perish. Master doth it not concern Thee that we perish ? Lord, save us, we perish. »

And JESUS saith to them :

« — Why are ye fearful, O ye of little faith ? »

Then rising up He rebuked the wind and said to the sea :

« — Peace, be still. »

And the wind ceased, and there was made a great calm. And He said to them :

« — Why are you fearful ? Where is your faith ? Have you not faith yet ? »

And they feared exceedingly ; they wondered and they said one to another :

« — What manner of man is this ? He commandeth both the winds and the sea, and they obey Him ? »

And They sailed to the country of the Gerasens, which is over against Galilee. And when they were come forth to the land, there met Him two men that were possessed with devils, coming out of the sepulchres, exceeding fierce so that none could pass that way. [And one of them] had an unclean spirit, now a very long time, and no man could bind him not even with chains; he wore no clothes, neither did he abide in a house, but in sepulchres; (a) he had broken his fetters in pieces and no one could tame him. And he was always day and night in the sepulchres, and in the mountains, crying and cutting himself with stones.

And seeing JESUS afar off, he ran and fell down before Him and adored Him; and crying out with a loud voice, he said :

« -- What have I to do with thee, JESUS the Son of the Most High God? I adjure thee by God that thou torment me not. »

And behold [both] cried out saying :

« — What have we to do with thee, JESUS Son of God? art thou come hither to torment us before the time? »

And He said to him :

« — Go out of the man, thou unclean spirit. »

And He asked him :

« — What is thy name? »

» And he saith to Him because many devils were entered into him :

« — My name is Legion, for we are many. »

And they besought Him that He would not drive them out of the country [nor] command them to go into the abyss.

And there was not far from them a herd of swine feeding. And the devils besought Him, saying :

(a) The Jewish sepulchres were outside the towns; they were caverns hewn in the rocks, or tombs built of stone or brick.



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« — If thou cast us out hence, send us into the herd of swine. »

And He said to them :

« — Go. »

And the unclean spirit going out entered into the swine; and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. (a)

And they that fed them fled, and told in the city, in the villages and in the fields, concerning them that had been possessed by devils.

And behold the whole city went out to meet JESUS and came to Him; and they found the man that was troubled with the devil, sitting, clothed, and in his right mind, at His feet, and they were afraid. And they that had seen it told them in what manner he had been dealt with who had the devil, how he had been healed; and concerning the swine.

And all the multitude of the country of the Gerasens besought Him to depart from them; for they were taken with great fear.

And when He went up into the ship, he that had been troubled with the devil began to beseech Him that he might be with Him; and He admitted him not, but saith to him.

« — Go into thy house to thy friends, and tell them how great things the Lord hath done for thee and hath had mercy on thee. »

And he went his way, and began to publish in Decapolis how great things JESUS had done for him; and all wondered.

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(a) God is master of all our possessions, and can dispose of them as He pleases. Moreover in this permission given to the devils we see a punishment inflicted on the Gerasenes, whose attachment to temporal possessions prevented their receiving God's word.

## Capharnaum. — March

CHAP. XVI. — THE HEALING OF A PARALYTIC  
AT CAPHARNAUM

[St Matth., IX, 1-8; St Mark, II, 1-12; V, 21; St Luke, V, 17-26; VIII, 40]

And entering into a boat, [JESUS] passed over the water and a great multitude received Him, and assembled together unto Him, for they were all waiting for Him.

And after some days, He came into His own city of Capharnaum: and it was heard that He was in the house, and many came together so that there was no room, no not even at the door; and He sat teaching and spoke to them the word. And there were also Pharisees and doctors of the Law sitting by, that were come out of every town of Galilee and Judea and Jerusalem.

And the power of the Lord was [there] to heal them.

And behold men came bringing one sick with the palsy and carried by four, lying on a bed; and they sought means to bring him in and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went up [and] uncovered the roof where He was, and opening it, they let him down through the tiles with his bed into the midst before JESUS. (a)

And JESUS seeing their faith, said to the man sick with the palsy:

« — Be of good cheer, son, thy sins are forgiven thee. »

And the Scribes and Pharisees began to think in their hearts, saying:

(a) In Palestine even at the present day, the greater part of the houses have only one story. The roof is a terrace of clay mixed with reeds or straw, reached by an outside staircase.

« — Who is this? Why does this man speak thus? He blasphemeth! Who can forgive sins but God alone? »

And JESUS presently seeing in His spirit, that they so thought within themselves, said :

« — Why do you think evil in your hearts? Which is easier to say : Thy sins are forgiven thee; or, Arise, take up thy bed and walk? But that you may know that the Son of man hath power on earth to remit sins, (he saith to the sick of the palsy) :

« — I say to thee : Arise, take up thy bed and go into thy house. »

And immediately rising up before them, he took up the bed on which he lay; and went away to his own house glorifying God.

And the multitude seeing it was astonished, and feared and glorified God that gave such power to men, saying :

« — We never saw the like : we have seen wonderful things to day. »

### Capharnaum. — March

## CHAP. XVII. — THE CALLING OF MATTHEW THE REPLY OF JESUS TO THE PHARISEES AND THE DISCIPLES OF JOHN THE BAPTIST

(St Matth., IX, 9-17; S. Mark, II, 13-22; St Luke, V, 27-39)

After these things [JESUS] went forth again to the sea side; and all the multitude came to Him and He taught them.

And when He was passing by he saw a publican named Matthew or Levi; [son] of Alphaeus, sitting at the receipt of customs. And He said to Him :

« — Follow me. »

And leaving all things, he rose up and followed Him.

[A few days later] Levi made Him a great feast in his own house. And it came to pass that as He sat at meat, many publicans and sinners sat down together with Jesus and His disciples; for they were many who also followed Him.

And the Scribes and Pharisees seeing that He ate with publicans and sinners murmured, and [after the feast] said to His disciples :

« — Why doth your Master, and why do you, eat with publicans and sinners? » (a)

JESUS hearing this, said to them :

« — They that are whole need not the physician but they that are sick; for I came not to call the just, but sinners, to penance. Go then and learn what this meaneth : *I will have mercy and not sacrifice!* »

And the disciples of John used to fast; (b) and they came to Him saying :

« — Why do we and the Pharisees fast often and make prayers, but thy disciples do not fast, but eat and drink? »

And Jesus said to them :

« — Can the children of the marriage fast and mourn as long as the bridegroom is with them? They cannot fast whilst they have the bridegroom with them; but the days will come when the bridegroom shall be taken away from them : and then they shall fast in those days. »

And He spoke also a similitude to them :

« — No man putteth a piece of raw cloth from a new garment upon an old garment : otherwise the new piecing

(a) The poor and the common people were considered by the Pharisees as sinners, under God's curse.

(b) The disciples of John could not forgive Jesus for eclipsing their master's glory; it was not till later that they forsook the Pharisees and came to Him.

takeh away from the old; and he both rendeth the new, and the piece taken from the new agreeth not with the old. And no man putteth new wine into old bottles : otherwise the new wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put in new bottles; and both will be preserved. (a)

» And no man drinking old [wine] hath presently a mind to new; for he saith : the old is better. » (b)

### Capharnaum. — March

#### CHAP. XVIII. — THE RAISING OF JAIRUS' DAUGHTER. THE WOMAN WITH THE ISSUE OF BLOOD. SEVERAL CURES

(St Matth., IX, 18-34;  
St Mark, V, 21-43; St Luke, VIII, 41-56)

As He was speaking these things unto them nigh unto the sea, there came a man whose name was Jairus, and he was a ruler of the synagogue : and he fell down at the feet of JESUS and adored Him, and he besought Him much, saying :

« — My daughter is at the point of death ; [perhaps even] is she now dead ; but come, lay thy hand upon her and she shall be safe and live. »

And JESUS rising went with him with His disciples,

(a) The disciples could not at the same time bear the yoke of the old Law, and incline to the perfection of the New. The uniting of the observances of these two laws was impossible, hence the two fold similitude of the old cloth and the new, and of the new wine in old bottles.

(b) An allusion to the Pharisees' mistaken attachment to the old Law, an attachment that was a hindrance to the grace of the New Alliance.

and a great multitude followed Him and they thronged Him.

And a woman who had an issue of blood twelve years, and had suffered many things from many physicians, and had spent all that she had and could not be healed by any, and was nothing better, but rather worse, when she heard of JESUS, came in the crowd behind Him and touched the hem of His garment. For she said :

« — If I touch but His garment I shall be whole. »

And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the infirmity.

And immediately JESUS knowing in Himself the virtue that had proceeded from Him, turning to the multitude said :

« — Who touched me? who hath touched my garments. » (a)

And all denying, Peter and they that were with Him, said :

« — Master, Thou seest the multitudes throng and press Thee, and Thou sayest : Who hath touched me. »

And JESUS, said :

« — Somebody hath touched me : for I know that a virtue is gone out of me. »

And He looked about to see her who had done this.

And the woman seeing that she was not hid, fearing and trembling, knowing what had been done in her, came and fell down before His feet and told Him all the truth, and declared before all the people for what cause she had touched Him, and how she was immediately healed.

And He said to her :

« — Be of good heart, daughter, thy faith hath made

(a) By this question JESUS wished to excite the attention of the crowd.

thee whole : go in peace and be thou healed of thy disease. »

While He was yet speaking, there cometh one to the ruler of the synagogue saying to him :

« — Thy daughter is dead. Why dost thou trouble the master any further? »

And JESUS, hearing this word, saith to the ruler of the synagogue :

« — Fear not; believe only, and she shall be safe. »

And when He was come to the house he admitted not any one to follow Him but Peter, and James, and John, the brother of James; and the father and mother of the maiden. And He seeth a tumult and the minstrels and multitude making a rout; and people weeping and wailing much.

And going in, He saith to them :

« — Why make you this a-do and weep? Weep not. Give place, the maid is not dead but sleepeth. » (a)

And they laughed Him to scorn, knowing that she was dead.

But He having put them all out, taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel lieth. And, taking her by the hand, He saith to her :

« — Talitha, cumi. »

Which is being interpreted :

« — Damsel, (I say to thee), arise. »

And immediately her spirit returned, and she rose up and walked; and He bid them give her to eat.

And her parents were astonished with a great astonishment : she was their only daughter and she was twelve years old.

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(a) As if He said : It is as easy for me to raise the dead as to awake a sleeper.

And He charged them strictly that no man should know it; [but] the fame thereof went abroad into all that country.

And as JESUS passed from thence there followed Him two blind men, crying out and saying :

« — Have mercy on us, O Son of David. »

And when He was come to the house, the blind men came to Him. And JESUS saith to them :

« — Do you believe that I can do this unto you? » (a)

They say to Him :

« — Yea, Lord. »

Then He touched their eyes, saying :

« — According to your faith be it done unto you. »

And their eyes were opened, and JESUS strictly charged them, saying :

« — See that no man know this. »

But they, going out, spread His fame abroad in all that country. (b)

And when they were gone out, behold they brought Him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered saying :

« — Never was the like seen in Israel. »

But the Pharisees said :

« — By the prince of devils, He casteth out devils. »

(a) The Son of God never grants miracles except to faith.

(b) If humility would hide benefits conferred, gratitude finds it a duty to publish, to the glory of the benefactor, the benefits received.





# ENVIRONS of the LAKE OF GENESARETH

Scale 0 ————— 5 miles



# THIRD PART

—  
FROM THE SECOND TO THE THIRD PASCH

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SECOND YEAR OF THE PUBLIC MINISTRY
OF OUR LORD

—
Jerusalem. — Second Pasch

CHAP. I
THE CRIPPLE AT THE PROBATIC POOL

(St John, V, 1-15)

After these things was a festival day of the Jews, and JESUS went up to Jerusalem.

Now, there is at Jerusalem a pond *called* Probatica, (a) which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

And an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the moving of the water, was made whole of whatsoever infirmity he lay under.

And there was a certain man there, that had been eight and thirty years under his infirmity. Him when

(a) This was a large reservoir surrounded by handsome buildings. The basin of this wonderful Pool can be seen at the present day; it was called the *Probatic*, that is the *Sheep Pool* because it was near the gate through which the sheep destined for the Temple sacrifices, were driven into Jerusalem.

JESUS had seen lying, and knew that he had been now a long time. He saith to him :

« — Wilt thou be made whole? »

The infirm man answered Him :

« — Sir, I have no man, when the water is troubled, to put me into the pond. (a) For whilst I am coming, another one goeth down before me. »

JESUS saith to him :

« — Arise, take up thy bed, and walk. »

And immediately the man was made whole : and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed :

« — It is the sabbath; it is not lawful for thee to take up thy bed. » (b)

He answered them :

« — He that made me whole, He said to me : Take up thy bed, and walk. »

They asked him, therefore :

« — Who is that man who said to thee : Take up thy bed, and walk? »

But he who was healed, knew not who it was, for JESUS went aside from the multitude standing in the place.

Afterwards JESUS findeth him in the Temple, and saith to him :

« — Behold thou art made whole : sin no more, lest some worse thing happen to thee. »

And the man went his way, and told the Jews that it was JESUS who had made him whole.

(a) How many sinners have needed nothing but a man of good counsel to carry them down into the pool of penitence, for the cure of their evil passions!

(b) « To the Jews this was the holiest of their institutions ; they considered themselves chosen by Jehovah solely to keep its observance. The Synagogue had surrounded it with so many absurd prohibitions that almost every action became impossible on the Sabbath day. » FOUARD.

Jerusalem. — April

CHAP. II. — JESUS ASSERTS HIS DIVINITY

(St John, V, 16-47)

Therefore did the Jews persecute JESUS, because He did these things on the sabbath. But JESUS answered them :

« — My Father worketh until now ; and I work. » (a) ;

Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath but also said God was His Father, making Himself equal to God.

Then JESUS answered and said to them :

« — Amen, amen, I say unto you : the Son cannot do anything of Himself, but what He seeth the Father doing : for what things soever He doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth Him all things which Himself doth : and greater works than these will He shew Him, that you may wonder.

» For as the Father raiseth up the dead, and giveth life : so the Son also giveth life to whom He will.

» For neither doth the Father judge any man : but hath given all judgment to the Son ; that all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent Him.

» Amen, amen, I say unto you that he who heareth my word, and believeth Him that sent me, hath life

(a) On the seventh day God ceased creating, but He never ceases working for the preservation of His creatures and the government of the world. God is activity itself, essential and eternal. JESUS wrought a cure on the Sabbath day : He only followed His Father's example.

everlasting; and cometh not into judgment, but is passed from death to life.

» Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

» For as the Father hath life in Himself; so He hath given to the Son also to have life in Himself. And He hath given Him power to do judgment, because He is the Son of man.

» Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

» I cannot of myself do any thing. As I hear, so I judge; and my judgment is just : because I seek not my own will, but the will of Him that sent me.

» If I bear witness of myself, my witness is not true. There is another that beareth witness of me : and I know that the witness which he witnesseth of me is true. You sent to John and he gave testimony to the truth.

» But I receive not testimony from man; but I say these things that you may be saved.

» He was a burning and a shining light, and you were willing for a time to rejoice in his light.

» But I have a greater testimony than that of John. For the works which the Father hath given me to perform : the works themselves, which I do, give testimony of me, that the Father hath sent me.

» And the Father Himself who hath sent me, hath given testimony of me : neither have you heard His voice at any time, nor seen His shape. And you have not His

word abiding in you, for whom He hath sent, Him you believe not.

» Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me.

» And you will not come to me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the Name of my Father and you receive me not: if another shall come in his own name, him you will receive.

» How can you believe, who receive glory one from another; and the glory which is from God alone, you do not seek?

» Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words? »

The Road to Galilee. — The Shores of the Lake

April

CHAP. III. — THE EARS OF CORN

THE WITHERED HAND NUMEROUS MIRACLES

(St Matth., XII, 1-2;

St Marc, II, 25, 26; III, 12; St Luke, VI, 1-11

And it came to pass on the second first Sabbath that as [JESUS] went through the corn fields His disciples plucked the ears and did eat, rubbing them in their hands.

And The Pharisees seeing them said to them :

« — Why do you that which is not lawful on the sabbath-days? »

[And] they said to Him.

« — Behold thy disciples do that which is not lawful to do on the sabbath-days. »

And Jesus answering them said :

« — Have you never read what David did, when he had need, and was hungry himself, and they that were with him? How he went into the house of God under Abiathar the high priest, and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them that were with him. Or have ye not read in the law that on the sabbath-days the priests in the Temple break the Sabbath and are blameless?

» But I tell you that there is here one greater than the Temple.

» And if you knew what this meaneth : *I will have mercy and not sacrifice* : you would never have condemned the innocent.

» The Sabbath was made for man and not man for the Sabbath; therefore the Son of man is Lord of the Sabbath also. » (a)

And when He had passed from thence, on another Sabbath, He entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched if He would heal on the Sabbath.

(a) This stupid attack of His enemies decided our Lord to assert anew both His divine nature, and His divine Power : *He is greater than the Temple*. What is greater than the Temple but the God to whom the Temple is consecrated? *He is the Lord of the Sabbath*; and who is Master of the Law, if not He who made the Law? He alone has the right to dispense with, or to abrogate it.

But He knew their thoughts and said to the man who had the withered hand :

« — Arise, and stand forth in the midst. »

And rising, he stood forth.

Then JESUS said to them :

« — I ask you, if it be lawful on the sabbath-days to do good or to do evil ; to save life or to destroy ? »

« — What man shall there be among you that hath one sheep ; and if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up ? How much better is a man than a sheep ? Therefore it is lawful to do a good deed on the sabbath-days. »

But they held their peace. And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man :

« — Stretch forth thy hand. »

And he stretched it forth : and his hand was restored unto him.

And they were filled with madness, and they talked with one another what they might do to JESUS. And the Pharisees going out made a consultation with the Herodians against Him, how they might destroy Him.

But JESUS knowing it retired from thence to the seaside with His disciples.

And many followed Him, and He healed them all ; so that as many as had evils pressed upon Him to touch Him. And the unclean spirits when they saw Him fell down before Him : and they cried saying :

« — Thou art the Son of God ! »

And He strictly charged them [and also those whom He healed], that they should not make it known.

A great multitude followed Him, from Galilee and Judea, and from Jerusalem, from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which He did, came

to Him. And He spoke to His disciples that a small ship should wait on Him, because of the multitude lest they should throng Him.

That it might be fulfilled which was spoken by Isaias the Prophet, saying :

« Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon Him, and He shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish : till He send forth judgment unto victory. And in His Name the Gentiles shall hope. »

Kourn Hattin or The Mount of the Beatitudes. — May

CHAP. IV. — THE ELECTION OF THE APOSTLES

(St Matth., V, 1-14 ; St Mark, III, 13-19 ; St Luke, VI, 12-16)

And it come to pass in those days, that JESUS went out into a mountain to pray, and He passed the whole night in the prayer of God. (a)

And when day was come, He called unto Him His disciples whom He would Himself, and they came to Him. And He chose twelve of them (whom also He named Apostles) that He might send them to preach ; and He gave them power to heal sicknesses, and to cast out devils.

And the names of the twelve Apostles are these :

The first Simon, whom He surnamed Peter, and Andrew his brother ;

(a) It was an exceptional prayer because Jesus was about to accomplish one of the greatest acts of His life — the choice of those who were to be the actual foundation of the great edifice of the Church.

James, (*a*) the son of Zebedee, and John, his brother ; and He named them Boanerges which is, the sons of thunder ;

Philip and Bartholomew ; (*b*)

Thomas and Matthew, the publican ;

James the son of Alpheus, and Jude his brother who is also named Thadeus ; Simon the Cananean who is called Zelotes ; (*c*)

And Judas Iscariot who betrayed Him.

The Mount of the Beatitudes. — About May 15

CHAP. V. — THE SERMON ON THE MOUNT

(St Luke, VI, 17-20 ; St Matthew, V, 1)

And coming down with [His Apostles from the summit of the mountain] JESUS stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch Him, for virtue went out of Him and healed all.

And seeing the multitude, He went up [again] into the mountain, and when He was set down, His disciples

(*a*) James the brother of John is called the *Greater*, James son of Alpheus, the *Less*.

(*b*) Or Nathanael, according to a common opinion.

(*c*) They were all Galileans with the exception of Judas who was a Jew of Judea, probably of Kerieth in the south of that province.

came unto Him. And He, lifting up His eyes [on them], and opening His mouth, He taught them saying :

I. — THE BEATITUDES

(St Matth., V, 2-12; St Luke, VI, 20-23, 40)

« — Blessed are the poor in spirit : for theirs is the kingdom of heaven.

» Blessed are the meek : for they shall possess the land.

» Blessed are they that mourn : for they shall be comforted.

» Blessed are they that hunger and thirst after justice : for they shall have their fill.

» Blessed are ye that weep now : for you shall laugh ; and blessed are ye that hunger now : for you shall be filled.

» Blessed are the merciful : for they shall obtain mercy.

» Blessed are the clean of heart : for they shall see God.

» Blessed are the peace makers : for they shall be called the children of God.

» Blessed are they that suffer persecution for justice sake : for theirs is the kingdom of heaven.

» Blessed shall you be when men shall hate you ; when they shall revile you, and persecute you ; when they shall separate you, and shall reproach you ; and cast out your name as evil for the Son of man's sake ; and speak all that is evil against you untruly, for my sake.

» Be glad in that day and rejoice, for your reward is very great in heaven. For so they persecuted the Prophets that were before you.

» The disciple is not above his master : but every one shall be perfect if he be as his master.

II. — THE CURSES

(St Luke, VI, 24-26)

» Wo to you that are rich : for you have your consolation.

» Wo to you that are filled : for you shall hunger.

» Wo to you that now laugh : for you shall mourn and weep.

» Wo to you when men shall bless you : for according to these things did their fathers to the false prophets.

III. — THE APOSTLES, SALT OF THE EARTH
LIGHT OF THE WORLD

(St Matth., 13-16 ; St Mark, IV, 21 ; St Luke, VI, 39 ; VIII, 16 ; XI, 33)

» You are the salt of the earth, but if the salt lose its flavour, wherewith shall it be salted ? (a) It is good for nothing any more but to be cast out and to be trodden on by men. (b)

» You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle to put it under a bushel, or under a bed or in a hidden place, but upon a candlestick that it may shine to all that are in the house, and that they who come in may see the light.

» So let your light shine before men that they may see your good works, and glorify your Father who is in heaven.

» Can the blind lead the blind ? do they not both fall into the ditch ?

(a) « Nothing in nature can salt salt itself. Thus the Pastor, the Apostle can hardly be set right by another. It is not an impossibility, but a very rare exception. » P. DE LIGNY.

(b) Contempt cannot go further. This is the fate reserved for the minister of God who profanes his character, or betrays his mission.

IV. — HOW TO FULFIL THE LAW

(S^t Matth., V, 17-20 ; VII, 6)

» Do not think that I am come to destroy the Law, or the Prophets. I am not come to destroy but to fulfil. (a)

» For amen I say unto you, till heaven and earth pass, one jot, or one tittle (b) shall not pass of the law, till all be fulfilled.

» He therefore that shall break one of these least commandments, (c) and shall so teach men, shall be called the least in the kingdom of heaven. (d) But he that shall do and teach (e) he shall be called great in the kingdom of heaven.

» Give not that which is holy to dogs ; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you they tear you. (f)

(a) The evangelical Law was contained as a germ within the old Law ; the development of a tree does not mean the destruction, but the perfecting of the germ.

(b) The *iota* or *i* is the smallest letter in the alphabet.

(c) By these least commandments we must understand the evangelical *counsels*.

(d) « According to the usual interpretation these words mean : he will be excluded from the Kingdom of heaven. » P. DE LIGNY.

(e) Practice should go before preaching. Our Lord began *to do*, then *to teach*. A teaching, the practice of which is not found in the preacher, will recoil upon himself, and God will refuse him the grace he was entitled to.

(f) True charity is not blind ; but it is attended in practice by tact and prudence. Filled with respect for the divine gifts, it is careful not to expose them to the profanation of ill disposed minds. It is especially cautious with regard to coarse and sordid souls, who unable to understand the things of God, despise His Truth and insult His Love.

V. — HOW ANGER AND RANCOUR ARE TO BE AVOIDED,
AND CHARITY
TO BE PRACTISED IN THE HEART,
AND IN WORDS, ACTIONS AND JUDGMENTS

(St Matth., V, 20-26 ; St Luke, XII, 58-59)

» For I tell you that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. (a)

» You have heard that it was said to them of old : « Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment. » — But I say to you that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother : « RACA (b) shall be in danger of the council. And whosoever shall say, Thou FOOL, (c) shall be in danger of hell fire. » (d)

» If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee ; leave there thy offering before the altar, and go first and be reconciled to thy brother, and then coming thou shalt offer thy gift. (e)

» Be at agreement with thy adversary betimes, whilst

(a) The justice of the Pharisees was superficial, and characterized by its want of charity and humility.

(b) Empty-headed.

(c) Our Lord was supposing these offenses to be committed in anger and hate, since the first stage of anger is *irritation*.

(d) At the Tribunal of Judgment offences were sentenced ; at the Great Council, crimes were judged. Gehenna was a fearful valley at the south of Jerusalem, where formerly children had been burned in sacrifice to the god Moloch : later, the filth and rubbish of the city were consumed there, as well as the bodies of executed criminals. In the Gospel Gehenna typifies hell.

(e) « God wishes to receive the worship due to Him only after we have paid the debt of love and *justice* we owe our brethren. » BOSSUET.

thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (a) Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

(St Matth., V, 38-48; VII, 12; St Luke, VI, 29-36)

» You have heard that it hath been said : « An eye for an eye, and a tooth for a tooth. » — But y say to you not to resist evil : but if one strike thee on thy right cheek, turn to him also the other : And if a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two. (b)

» Give to him that asketh of thee, and from him that would borrow of thee turn not away; and of him that taketh away thy goods ask them not again. (c)

» As you would that men should do to you, do you also to them in like manner.

» You have heard that it hath been said : « Thou shalt love thy neighbour, and hate thy enemy. » — But I say to you : Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you.

(a) Life is compared to a journey; and its end is the judgment. The exactor of the judgment is the Angel of justice: the prison is hell or purgatory. There is no release from hell because such a debt will never be acquitted, but there is an issue from purgatory, as soon as divine Justice is fully satisfied.

(b) « Our Lord does not condemn legitimate defence, but pronounces it *more perfect* not to have recourse to it, when the matter only concerns ourselves; especially if there is reason to think our extreme moderation will disarm the fury of him who insults us, and draw him in the way of conversion. » S. JOHN CHRYSOSTOM.

(c) Prudence and discretion are Christian virtues that must of necessity be consulted in the practice of these different counsels.

» For if you love them that love you what thanks are to you, and what reward shall you have? do not even the publicans and sinners love those that love them?

» And if you do good to them who do good to you, what thanks to you? for sinners also do this?

» And if you salute your brethen only, what do you more? do not also the heathens this?

» And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners for to receive as much;

» But love ye your enemies, do good and lend hoping for nothing thereby; and your reward shall be great, and you shall be the sons of the Highest (*a*) for He is kind to the unthankful and to the evil; and maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust.

» Be you therefore merciful, as your Father is merciful.

» Be you therefore perfect, as also your heavenly Father is perfect.

(St Matth., VII, 1-5, 12; St Luke, VI, 37, 38, 41, 42)

» Judge not, and you shall not be judged. (*b*) Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. For with what judgment you judge you shall be judged: and with what measure you mete it shall be measured to you again.

(*a*) « When you meet a man who loves his enemy you may say boldly: This is a child of God, for there can be no doubt about it. »
P. DE LIGNY.

(*b*) « Our Lord does not forbid legitimate and legal judgment, nor a private judgment that is reasonable, and deals with obvious cases. He forbids private and unjust judgment to which want of clarity, envy, indiscretion, frivolity or an exaggerated conceit of ourselves may lead us. » P. MESCHLER.

» And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast the mote out of thy brother's eye.

» All things therefore whatsoever ye would that men should do to you, do you also to them. For this is the Law and the Prophets.

VI. — CHASTITY FLIGHT FROM TEMPTATION MARRIAGE INDISSOLUBLE

(St Matth., V, 27-32; St Luke, XVI, 18)

» You have heard that it was said to them of old : « Thou shalt not commit adultery. » — But I say to you, that whoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

» If thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee : for it is expedient for thee that one of thy members should perish rather than that thy whole body go into hell. (a)

» And it hath been said : « Whosoever shall put away his wife, let him give her a bill of divorce. » — But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit

(a) The law is formal and inflexible. As soon as we are brought face to face with an occasion of sin, a sacrifice is demanded, however great it may be. Our right eye, our right hand, that is to say whatever we hold most precious and most dear, must be renounced without hesitation, if not the alternative is hell.

adultery : (a) and he that shall marry her that is put away, committeth adultery.

VII. — PERJURY

(St Matth., V, 33-37)

» Again you have heard that it was said to them of old : « Thou shalt not forswear thyself : but thou shalt perform thy oaths to the Lord. » — But I say to you not to swear at all, (b) neither by heaven, for it is the throne of God : nor by the earth, for it is His footstool : nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be : yea, yea ; no, no : and that which is over and above these is evil.

VIII. — ALMS-GIVING

(St Matth., VI, 1-4 ; St Luke, VI, 38)

» Take heed that you do not your justice before men, to be seen by them ; otherwise you shall not have a reward of your Father who is in heaven. (c)

» Therefore when thou dost an alms-deed, sound not a trumpet (d) before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured

(a) That is, exposes her to the sin of adultery.

(b) Our Lord does not condemn a lawful oath, taken with a serious object ; but the great abuse the Jews made of oaths — They hoped thereby to cover their want of honesty and sincerity.

(c) Sometimes it is right, and even necessary, to do good works openly, but it must be to testify our submission to the divine will, to encourage others to emulation, and so to glorify God ; not to attract praise and consideration.

(d) « Like those who incessantly speak of what they do or say. They are their own trumpets through their great dread of being overlooked. » BOSSUET.

to thy Father who is in secret : and thy Father who seeth in secret, will repay thee.

XI. — THE REAL TREASURE

(St Math., VI, 19-21; St Luke, XII, 33-34)

* Lay not up to yourselves treasures on earth : where the rust, and moth doth consume, and where thieves break through, and steal. Sell what you possess and give alms. Lay up to yourselves treasures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. (a)

» For where your treasure is, there will your heart be also.

XII. — PURITY OF INTENTION

(St Math., VI, 22-23; St Luke, XI, 34, 35, 36)

» The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome; but if thy eye is evil thy whole body shall be darksome. If then the light that is in thee be darkness : the darkness itself how great shall it be? (b)

* Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part in darkness; the whole shall be lightsome, and as a bright light shall enlighten thee. (c)

» Then to keep one's possessions is to lose them, whereas to treasure them is to treasure up for eternity.

» As with the soul, — if the intention is simple, straightforward and supernatural, all its motions, all its acts will be perfect; if on the contrary the intention is vicious, if especially the possessions and delights of this life are alone kept in view, every thing becomes materialized and will be rejected by God.

» St Paul expresses the same thought when he says : « But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord. » (II, Cor., III, 18.)

XIII. — ONE MASTER ONLY

(St Matth., VI, 24; St Luke, XVI, 13)

» No man can serve two masters. For either he will hate the one, and love the other, or he will hold to the one, and despise the other. You cannot serve God and mammon. (a)

XIV. — IDLE SOLICITUDE

(St Matth., VI, 25-34; St Luke, XII, 22-32)

» Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat : and the body more than the raiment? (b)

» Consider the ravens, the birds of the air, for they neither sow, nor do they reap, nor gather into barns, neither have they storehouse : and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

» And for raiment why are you solicitous? Consider the lilies of the field how they grow : they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith?

» Be not solicitous therefore, saying : «What shall

(a) Mammon was the god of wealth. It is possible to serve God and possess wealth, but not to be a servant of riches, and at the same time serve God.

(b) God does not forbid forethought, and still less work ; but He forbids exaggerated anxiety as offensive to His fatherly Providence.

» we eat, or what shall we drink, or wherewith shall we be clothed? » For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

» Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you. Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. (a) Sufficient for the day is the evil thereof.

» Fear not, little flock, for it hath pleased your Father to give you a kingdom.

XV. — THE NARROW WAY

(St Matth., VII, 13, 14)

» Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

» How narrow is the gate, and strait is the way that leadeth to life. (b) And few there are that find it. (c)

XVI. — FALSE PROPHETS, TRUE PROPHETS

(St Matth., VII, 15-20; St Luke, VI, 43-45)

» Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. (d)

(a) » Why load the present day with troubles that do not belong to it? Why, besides its own trials, make it carry the burden of the morrow? » St J. CHRYSOSTOM.

(b) » With regard to salvation, we should fear all broad and level roads. Move to us when the world smiles upon us and our way seems smooth. » FESLON.

(c) » The many! The few!... An endless subject for meditation and an excellent conclusion to the humble! » BOSSUET.

(d) Here we recognize the Scribes and Pharisees. Under an appearance of piety and attachment to the Law, they held doctrines subversive of real virtue.

» By their fruits you shall know them [as by the fruit you know the tree]. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down and cast into the fire. (a)

» Wherefore by their fruits you shall know them.

» A good man out of the good treasure of his heart bringeth forth that which is good : and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

XVII. — WORKS FOUNDED ON FAITH

(St Matth., VII, 21-29 ; St Luke, VI, 46-49)

» Not every one that saith to me, « Lord, Lord, » shall enter into the kingdom of heaven ; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

» Why call you me, « Lord, Lord, » and do not the things which I say ?

» Many will say to me in that day : « Lord, Lord, » have not we prophesied in Thy Name, and cast out devils in thy Name, and done many miracles in thy Name ? »

» And then will I profess unto them, I never knew you ; depart from me, you that work iniquity.

» Every one that cometh to me, and heareth my words and doth them, I will show to whom he is like.

(a) « What a strange condition for a reasonable creature for lack of bearing good fruit to be fit only for the fire ! A wise confessor should ask fruits of his penitents, not only leaves or fruits just setting, but grown fruits. » BOSSUET.

He is like to a wise man building a house, who digged deep and laid the foundation upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon the house but could not shake it. And it fell not for it was founded on a rock.

» And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand, without a foundation. And the rain fell, and the floods came, and the winds blew, and they beat upon that house and immediately it fell : and great was the fall thereof. » (a)

And it came to pass when JESUS had fully ended these words, the people were in admiration at His doctrine. For He was teaching them as one having power, and not as their Scribes and Pharisees.

From the Mountain of the Beatitudes to Capharnaum. — May 15-31

CHAP. VI. — THE HEALING OF THE LEPER AND OF THE CENTURION'S SERVANT

St. Matth., VIII. 1-13; St. Mark, I. 40-45; St. Luke, V. 12-16; VII. 1-10)

And when [JESUS] was come down from the mountain great multitudes followed Him.

And behold a leper came and adored Him, saying :

a. Those who take up the sacred Word as a fancy, those who read the Gospel, for the sake of its beauty, without a thought of practising its teaching, are fat fools and build upon sand. Because they delight in the heavenly purity and majesty of religion they believe they are religious. Alas, the lives and morals of these phantoms of Christianity will not be long in falling in total ruin.



THE FORERUNNER

« Christ must increase and I must decrease. »

« — Lord, if thou wilt thou caust make me clean. »
And JESUS stretching forth His hand, touched him,
saying :

« — I will, be thou made clean. »

And forthwith his leprosy was cleansed.

And JESUS saith to him :

« — See thou tell no man : but go, show thyself to
the priest, and offer the gift which Moses commanded,
for a testimony unto them. »

But he, being gone out, began to publish, and to
blaze it about; and the fame of Him went abroad the
more, and great multitudes from all sides came together
to hear, and to be healed of their infirmities; so that He
could not openly go into the city.

[Now and then] He retired into the desert and
prayed.

And when He had finished all His words in the
hearing of the people, He entered into Capharnaum.

And the servant of a certain centurion, (a) who was
dear to him, being sick, was ready to die.

And when he had heard of JESUS, he sent unto Him
the ancients of the Jews, desiring Him to come and heal
his servant. And when they came to JESUS, they said to
Him [in his name].

« — Lord, my servant lieth at home sick of the palsy,
and is grievously tormented. »

And they besought Him earnestly saying :

« — He is worthy that thou shouldest do this for
him, for he loveth our nation : and he hath built us a
synagogue. »

And JESUS said :

(a) Centurion or Centenary, a Roman officer commanding a
hundred men.

« — I will come and heal him. »

And He went with them. And when He was now not far from the home, the centurion sent his friends to Him saying :

« — Lord, trouble not thyself; For I am not worthy that thou shouldst enter under my roof. »

And the centurion [also] came to Him and said :

« Lord I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to Thee : but say but the word and my servant shall be healed.

» For I also am a man subject to authority, having under me soldiers; and I say to one, « Go, » and he goeth; and to another, « Come, » and he cometh; and to my servant, « Do this, » and he doeth it. »

Which hearing, JESUS marvelled; and turning about said to those that followed Him :

« — Amen, I say to you, I have not found so great faith not even in Israel. And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob (a) in the kingdom of heaven, but the children of the kingdom shall be cast out into the exterior darkness : there shall be weeping and gnashing of teeth. » (b)

And Jesus said to the centurion :

« — Go, and as thou hast believed, so be it done to thee. »

(a) In Holy Scripture eternal Life is often compared to a banquet.

(b) To understand the meaning of the often recurring expression : « when darkness, » it must be remembered that entertainments among the Jews generally took place in the evening. The banquet hall was brilliantly lighted, whilst outside complete darkness reigned. Jesus' Comment, by His figure, intends to mark the expulsion of the Jews from the spiritual banquet of His Church, and the eternal banquet of the heavenly kingdom.

And his servant was healed at the same hour, and they who were sent being returned to the house, found the servant whole who had been sick.

Naim. — June

CHAP. VII. — THE RAISING OF THE
WIDOW'S SON AT NAIM

(St Luke, VII, 11-17)

And it came to pass afterwards, that JESUS went into a city that is called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

Whom when the Lord had seen, being moved with mercy towards her, He said to her :

« — Weep not. »

And He came near and touched the bier. And they that carried it, stood still. And He said :

« — Young man, I say to thee, arise. » (a)

And He that was dead sat up, and began to speak. And He gave him to his mother.

And there came a fear on them all : and they glorified God saying :

« — A great Prophet is risen up among us : and God hath visited His people. »

And this rumour of Him went forth throughout all Judea, and throughout all the country round about.

(a) The Son of God acted as Lord of life and death. He commanded, and the soul returned to re-animate the body. Many Saints have raised the dead to life, but in the name of God and by the virtue of prayer.

Naim. — June

CHAP. VIII. — THE MESSAGE FROM JOHN
THE BAPTIST

(St Math., XI, 2-19; St Luke, VII, 18-35)

And John's disciples told him of all these things. Now when he had heard in his prison the works of CHRIST, he called to him two of his disciples, and sent them to JESUS, saying :

« — Art thou He that art to come ; or look we for another ? » (a)

And when the men were come unto Him, they said :

« — John the Baptist hath sent us to thee, saying : Art thou he that art to come ; or look we for another ? »

(And in that same hour He cured many of their diseases, and hurts, and evil spirits : and to many that were blind He gave sight.)

And answering, He said to them :

« — Go and relate to John what you have heard and seen : The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached. (b) And blessed is he whosoever shall not be scandalized in me. »

And when the messengers of John were departed, He began to speak to the multitudes concerning John.

John rejoiced at CHRIST's growing reputation, but not so His disciples. They could not without envy see the new Prophet gaining ground in public opinion while their master lay, almost forgotten, in prison. Some even went so far as to make common cause with the Pharisees. It was to win them to Jesus that John sent them to Him with an official message.

But for them, the poor had been judged unworthy to receive the benefit of a higher doctrine. The Pharisees treated them as under a curse, given over to ignorance and vice.

« — What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings.

» But what went you out to see? a Prophet? Yea, I say to you, and more than a Prophet!

» This is he of whom it is written : « *Behold I send My Angel before Thy face, who shall prepare the way before Thee.* » For I say to you : Amongst those that are born of women, there is not a greater Prophet than John the Baptist. But he that is the lesser (a) in the kingdom of God, is greater than he.

» From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. (b)

» For all the Prophets and the law prophesied until John [the promised CHRIST] : (c)

» And if you will receive [my testimony], he is Elias that is to come. He that hath ears to hear, let him hear. »

And all the people hearing, and the publicans, justified God, being baptized with John's baptism.

But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

And the Lord said :

« — Whereunto then shall I liken the men of this generation? and to what are they like?

(a) It was of Himself our Lord spoke in comparison with John the Baptist. By His incomprehensible self abasement, He had placed Himself below John and all other men. — He was the *most abject of men the least* in the kingdom of heaven. (St HILARY.)

(b) Since John had spoken, the kingdom of heaven had been opened, and many, by intrepid and courageous effort, had entered it.

(c) The predictions of the Prophets and the types of the Law ceased to be necessary since He, whom they heralded, had come.

« They are like the children sitting in the market place, and speaking one to another, and saying : « We have piped to you, and you have not danced ; we have mourned, and you have not wept. »

« For John the Baptist came neither eating bread nor drinking wine ; and you say : He hath a devil.

« The Son of man is come eating and drinking ; and you say : « Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. »

« And wisdom is justified by all her children. »

Naim. — June

CHAP. IX. — MAGDALEN AT THE FEET OF JESUS

(St Luke, VII, 36-50)

And [it came to pass during those days that] one of the Pharisees desired [JESUS] to eat with him. And He went into the house of the Pharisee, and sat down to meat. (a)

And behold a woman that was in the city, a sinner, (b) when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment ; and standing behind at His feet, she began to wash His feet with tears.

(a) Jesus sat at table in the eastern manner reclining on a couch or *divan*, and leaning upon the left arm so as to have His face turned towards the table, and the feet not under the table, but in the opposite direction. His feet were bare according to the custom of the country, and the sandals were removed before entering the dining hall. The *parousia* *skotia* placed herself therefore behind Jesus, among the *servants*.

(b) This sinner was Mary the sister of Lazarus and Martha.

and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment.

And the Pharisee, who had invited Him, seeing it, spoke within himself, saying :

« — This man, if he were a Prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. »

And JESUS, answering [his thought], said to him :

« — Simon, I have something to say to thee. »

But He said :

« — Master, say *it*. »

« — A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, (a) he forgave them both. Which therefore of the two loveth him most? »

Simon answering said :

« — I suppose that he to whom he forgave most. »

And He said to him :

« — Thou hast judged rightly. »

And turning to the woman, He said unto Simon :

« — Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet, (b) my head with oil thou didst not anoint; but she with ointment hath anointed my feet.

» Wherefore I say to thee : Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. »

And He said to her :

(a) We are all insolvent in the sight of God, whatever the amount of our debt.

(b) Our Lord recalls the laws that oriental good breeding imposed, regarding distinguished guests.

- « — Thy sins are forgiven thee. »
 And they that sat at meat with Him began to say
 within themselves :
 « — Who is this that forgiveth sins also? »
 And He said to the woman :
 « — Thy faith hath made thee safe, go in peace. »

Capharnaum. — September

CHAP. X. — THE HEALING OF ONE POSSESSED THE RESULT OF THE MIRACLE

I. — THE MIRACLE

(St Matth., XII, 22, 23; St Mark, III, 20; St Luke, XI, 14)

And it came to pass that no sooner were [JESUS and His Apostles] come to His house [at Capharnaum], than the multitude cometh together again, so that they could not so much as eat bread.

Then was offered to Him one possessed with a devil, blind and dumb : and He healed him, so that he spoke and saw. And all the multitudes were amazed and said :

« — Is not this the son of David? »

II. — BLASPHEMY OF THE PHARISEES

(St Matth., XII, 24-30; St Mark, III, 22-27; St Luke, XI, 15-23)

But the Pharisees and the Scribes who were come down from Jerusalem, hearing it, said :

« — He hath Beelzebub. This man casteth not out devils but by Beelzebub, the prince of devils. »

And Jesus knowing their thoughts, after He had called them together, said to them in parables :

« — Every kingdom divided against itself shall be made desolate : that kingdom cannot stand. And every city or house divided against itself shall not stand.

» How can satan cast out satan? If satan cast out satan, (because you say that through Beelzebub I cast out devils) he is divided against himself; and if satan be divided against himself, how shall his kingdom stand? it cannot stand, but hath an end.

» And if I by Beelzebub cast out devils, by whom do your children (*a*) cast them out? Therefore they shall be your judges.

» But if I by the Spirit, and by the finger of God, cast out devils, then is the kingdom of God come upon you.

» When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, and bind him : he will take away all his armour wherein he trusted, and rifle his goods, plunder his house, and distribute his spoils.

» He that is not with me, is against me ; and he that gathereth not with me, scattereth. »

III. — THE SIN AGAINST THE HOLY GHOST

(St Matth., XII, 31-37; St Mark, III, 28-30)

Because they said : He hath an unclean spirit, [JESUS] answered :

« — Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme. And whosoever shall speak against the Son of man, it shall be forgiven him : but he

(*a*) Among the Jews there were exorcists who cast out devils by the power of God. The Apostles, themselves of Jewish race, possessed this power.

that shall speak against the Holy Ghost, (a) it shall not be forgiven him neither in this world, nor in the world to come, (b) but [he] shall be guilty of an everlasting sin.

» Either make the tree good and its fruit good : or make the tree evil and its fruit evil. For by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure bringeth forth that which is evil.

» But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. »

IV. — THE SIGN OF JONAS

(St. Math., XII, 38-42; St. Luke, XI, 29-32)

Then some of the Scribes and Pharisees answered him, saying :

« — Master we would see a sign from thee. »

Who answering said to them :

« — This generation is a wicked generation, an evil and adulterous generation : it asketh a sign, and a sign shall not be given to it, but the sign of Jonas the Pro-

(a) The sin against the Holy Ghost is direct, formal, constant opposition, an opposition of set purpose, a satanic opposition to the evident truth, the manifest action of the Spirit of God, an opposition maintained in spite of its own protests and secret conviction. This was the sin of the Pharisees, who attributed to the devil the manifestly divine works of our Lord.

(b) Therefore there is remission in the other world — Protestants who reject Purgatory or Prayer for the dead are refuted by this one sentence.

phet. (a) For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation; for, as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

» The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas is here.

» The queen of the South shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. »

V. — DEPARTURE AND RETURN OF THE UNCLEAN SPIRIT

(St Matth., XII, 43-45; St Luke, 24-26)

« — When an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none (b). Then he saith: I will return into my house

(a) « As Jonas was cast from the deck of a vessel into the belly of the fish, so was the Son of God plunged from the height of the Cross, into the abyss of death, the depths of the sepulchre. As Jonas was treated thus for the salvation of those who were in danger of perishing in the tempest, so was our Lord, for the salvation of those whom the sea of this world threatens to engulf. As the preaching of Jonas only reached the Ninivites after the fish had cast him up on the shore, so the good tidings of Redemption only reached the Gentiles after the Resurrection of JESUS CHRIST. » St AUGUSTINE.

(b) « The unclean spirit driven from the midst of the Jews, when they received the Law, went to the nations who were like deserts, where no reviving dew of grace falls. But when the nations were converted, Satan no longer finding rest, returned with all the vices of paganism to the Jews whom God had forsaken, and the state of this people became worse than before they had received the Law. This last crime put them entirely at the mercy of Satan. » St JEROME.

from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man becomes worse than the first. (a) So shall it be also to this wicked generation. »

Capharnaum. — September

CHAP. XI. — THE MOTHER OF JESUS
AND HIS RELATIONS

(St Matth., XII, 46-50; St Mark, III, 20-21; 31-35;
St Luke, VIII, 19-21; XI, 27, 28)

As He was yet speaking to the multitudes, His Mother and brethren came to Him, and stood without seeking to speak to Him; and they could not come at Him for the crowd [that] sat about Him; [and] they sent unto Him calling Him.

[His friends had come] to lay hold on Him, for they said — He is become mad, (b)

[Then] a certain woman from the crowd lifting up her voice said to Him :

« — Blessed is the womb that bore thee, and the paps that gave thee suck. »

But He said :

« ... if ever at each fresh fall the state of the soul is worse, if the devil's power becomes stronger, if we sink deeper into sin, if our strength goes on diminishing, where shall we find ourselves in the end, how shall we escape from the pit? God can raise us up, I know; but if we would not repent, we still have every cause to fear. » BOSSET.

« ... One of the great trials of the Heart of JESUS was that some of His own near relations did not believe in Him.

« — Yea rather, blessed are they who hear the word of God and keep it! » (a)

And one said unto Him :

« — Behold thy Mother and thy brethren stand without, seeking thee. »

And He answering him that told Him, said :

« — Who is my Mother, and who are my brethren? »

And stretching forth His hand towards His disciples, He said :

« — Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. » (b)

Galilee. — By the Lake. — June to September

CHAP. XII. — THE SECOND MISSION IN GALILEE. PARABLES

(St Luke, VIII, 1-4; St Matth., XIII, 1-3; St Mark, IV, 1-2)

And it came to pass afterwards, that He travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with Him. And certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalen, out of whom seven spirits were gone forth; and Joanna the wife of

(a) Then there is something greater than to have born the Incarnate Word in the womb and nourished Him at the breast, that is to listen to God's words and make them the rule of our life. Mary herself would not have been the most blessed, if she had not been the most faithful, of all creatures. Divine favours do not make holiness but the generous correspondence with which we meet them. How many illusions exist on this point!

(b) Without denying the claims of blood relationship, Our Lord showed plainly the superiority of relationship in grace, spirit and heart.

Christ, Herod's steward, and Susanna and many others who ministered unto Him of their substance.

And [as] a very great multitude hastened out of the cities unto Him, Jesus going out of the house, sat by the sea-side, and began to teach; and great multitudes were gathered together unto Him, so that He went up into a boat and sat: and all the multitude stood on the shore. And He spoke to them many things in parables, saying:

I. — THE SOWER

(St Matt., XIII, 3-24; St Mark, IV, 3-20; St Luke, VIII, 5-15; X, 23, 24)

« — Hear ye! The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And either some fell upon stony ground where it had not much earth, and it shot up immediately, because it had not much depth of earth; and when the sun was risen, it was scorched and because it had no root, it withered away. And some fell among thorns, and the thorns growing up with it, choked it, and it yielded no fruit. And some fell upon good ground, and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred. »

Saying these things, He cried out:

« — He that hath ears to hear, let him hear. »

And when He was alone, the twelve that were with Him asked Him:

« — What may this parable be? Why speakest thou to them in parables? »

Who answered and said to them:

« — To you it is given to know the mysteries of the kingdom of God; but to them that are without it is not given; all things are done in parables. For he that hath, to him shall be given, and he shall abound; but he that

hath not, from him shall be taken away that also which he hath. (a)

» Therefore do I speak to them in parables : because seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Isaias is fulfilled in them, who saith : « *By hearing you shall hear, and shall not understand ; (b) and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their ears they have shut : lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and that I should heal them.* » (c)

» But blessed are your eyes because they see and your ears because they hear ; for, amen I say to you, many prophets and just men and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear and have not heard them.

» Are you ignorant of this parable ? And how shall you know all parables ?

» Hear you therefore the parable of the sower.

» The seed is the word of God. He that soweth, soweth the word. And these are they by the way side where the word is sown, but understandeth it not. And as soon as

(a) To him who values the graces received, graces more precious and abundant will be granted. On the contrary he who suffers grace to remain unfruitful will be deprived of it by a just judgment of God.

(b) A terrible punishment of the abuse of grace ; God speaks no more to the pride, the selfwill, the essential indolence that despises every warning, every appeal of mercy ; or if He speaks He is no longer understood !

(c) Truth hides itself because men refuse to see it. The Word is silent because they will not listen ; grace ceases to touch because they will not be converted. That is the whole secret, man loves his disease and will not be healed.

they have heard cometh the wicked one, Satan, and catcheth away the word that was sown in their hearts, lest believing they should be saved.

► Now they upon the rock *are they* who when they hear receive the word with joy : and these have no roots in themselves, but are only for a time ; for they believe for awhile : and then, when tribulation and persecution ariseth for the word, they are presently scandalized, and in time of temptation they fall away.

► And that which fell among thorns, are they who have heard ; and the deceitfulness of riches, the care of this world, the pleasure of life, and the lusts after other things entering in, choke the word and it is made fruitless.

► But these who are sown upon the good ground, are they who hear the word and receive it in a good and very good heart, and keeping it bring forth fruit in patience, the one thirty, another sixty, and another a hundred. ►

II. — THE SEED SOWN

(St Mark, IV, 26-29)

And He said :

◀ — So is the kingdom of God, as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring and grow up whilst he knoweth it not. For the earth of itself bringeth forth fruit, first the blade then the ear ; afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. ► (α)

◀ — It is our part to sow, and that unceasingly ; God's to fertilize the seed and make it spring up in due time. Confidence in God and patience ! Let us sow unceasingly ; the ear will open, and the harvest come down at the hour appointed by divine mercy. Precocious fruits fall to them, and the stalk, too soon productive, dries up and withers away.

III. — THE GOOD GRAIN AND THE COCKLE

(St Matth., XIII, 24-30 ; 36-43)

Another parable [JESUS] proposed to them, saying :

« — The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, (a) his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him :

« — Sir, didst thou not sow good seed in thy field? whence then hath it cockle? »

And he said to them :

« — An enemy hath done this. »

And the servants said to him :

« — Wilt thou that we go and gather it up? »

And he said :

« — No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. (b) Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. »

And his disciples came to Him [later] and said to Him :

« — Expound to us the parable of the cockle of the field. »

(a) Those who have the charge of souls have no right to slumber in delusive security. They are responsible for all the harm caused by their want of vigilance.

(b) For the repression of some scandals, extreme prudence is required. An indiscreet zeal does more harm than good.

Who made answer and said to them :

« — He that soweth the good seed is the Son of man, and the field is the world. The good seed are the children of the kingdom. And the cockle are the children of the wicked one. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the Angels.

» Even as cockle therefore is gathered up, and burnt with fire ; so shall it be at the end of the world. The Son of man shall send His Angels, and they shall gather out of His kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire : There shall be weeping and gnashing of teeth.

» Then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear. »

IV. — THE NET CAST INTO THE SEA

(St Math., XIII, 47-50)

« — Again the kingdom of heaven is like to a net cast into the sea, and gathering together all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire ; There shall be weeping and gnashing of teeth. »

V. — THE GRAIN OF MUSTARD SEED

(St Math., XIII, 31-32 ; St Mark, IV, 30-32 ; St Luke, XIII, 18, 19)

And He said :

« — To whom shall we liken the kingdom of God ? or to what parable shall we compare it ?

» [It is] as a grain of mustard seed which a man took and sowed in his field. [It] is the least indeed of all seeds ;

but when it is grown up, it is greater than all herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air come and dwell in the branches and under the shadow thereof. » (a)

VI. — THE LEAVEN

(St Matth., XIII, 33; St Luke, XIII, 20, 21)

« — Whereunto shall I esteem the kingdom of God to be like?

» The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened. »

VII. — THE HIDDEN TREASURE. THE PEARL OF GREAT PRICE

(St Matth., XIII, 44-46; 51-53; 34-35; St Mark, IV, 33-34)

« — The kingdom of heaven is like unto a treasure hidden in a field, which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

» Again the kingdom of heaven is like to a merchant seeking good pearls; who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. » (b)

(a) On the banks of the Jordan mustard grows to the height of ten feet. In this parable, as in that of the *leaven*, Our Lord shows the lowly beginning and slow progress, but likewise the strong innate life, the power of expansion, and the final absolute triumph, both of grace in the soul and of Holy Church in the world.

(b) The grace of God, the doctrine of salvation, true piety, the perfect life when we are called to it, and eternal happiness, such is the treasure and the pearl of great price that must be procured at any cost, even if to acquire it we have to strip ourselves of all we possess. What is the whole world in comparison with the smallest good in the supernatural order?

« — Have ye understood all these things? »

They say to Him :

« — Yea. »

He said unto them :

« — Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth out of his treasure new things and old. »

And with many such parables He spoke to the multitude the word, according as they were able to hear; and without parables He did not speak unto them, but apart He explained all things to [His disciples]. (a) That it might be fulfilled which was spoken by the Prophets, saying : « *I will open my mouth in parables, I will utter things hidden from the foundation of the world.* »

Then having sent away the multitudes, He passed from thence, and came into the house [at Capharnaum].

Nazareth. — September

CHAP. XIII. — JESUS DRIVEN FROM NAZARETH

(St Matth., XIII, 54-58; St Mark, VI, 1-6; St Luke, IV, 16-30)

And He came to Nazareth His own country where He was brought up; (b) and He went into the synagogue according to His custom on the Sabbath day; and He rose up to read, and the book of Isaias the Prophet was

(a) The good pearl of truth will henceforward be as it were, hidden in the costly basket of parables. This casket is closed to frivolous minds and perverse wills, but the heavenly Teacher will hasten to open it Himself for simple and upright hearts.

(b) To escape the repugnance He felt at showing Himself in Nazareth on account of the incredulity He foresaw among its inhabitants and the bad dispositions encountered even among His kindred, Jesus probably yielded to His loving Mother's entreaties.

delivered unto Him. And as He unfolded the book He found the place where it was written :

« *The Spirit of the Lord is upon me wherefore He hath anointed me, to preach the Gospel to the poor He hath sent Me, to heal the contrite of heart : to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.* »

And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed ou Him.

And He began to say to them :

« — This day is fulfilled this Scripture in your ears. »

And all gave testimony to Him : and they wondered at the words of grace that proceeded from His mouth, and they said :

« — How came this man by all these things ? and what wisdom is this that is given to Him, and such mighty works as are wrought by His hands ? »

And [from admiring Him] they were scandalized in His regard, [and murmured amongst themselves] :

« — Is not this the carpenter's son, the son of Joseph ? Is not His Mother called Mary, and His brethren James, and Joseph, and Simon, and Jude : and His sisters are they not with us ? » (a)

But JESUS said to them :

« — Doubtless you will say to me this similitude : Physician heal thyself : as great things as we have heard done in Capharnaum, do also here in thy own country.

(a) We have already observed that in the semitic language, near relations, such as uncles, aunts and first cousins of both sexes, are called brothers and sisters ; the Bible affords numerous instances of this. The custom prevails to the present day in the east, notably in China.

Of these four cousins of Our Lord three were Apostles : James the Less, bishop of Jerusalem, Simeon and Jude ; as for Joseph surnamed the *Just* he was proposed in company with St Mathias to replace Judas.

» Amen I say to you, that no Prophet is accepted in his own country. A Prophet is not without honour but in his country, and in his own house, and among his own kindred.

» In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth : and to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisens the Prophet ; and none of them was cleansed but Naaman the Syrian. »

And all they in the synagogue hearing these things, were filled with anger. And they rose up and thrust Him out of the city : and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. (a) But He passing through the midst of them, went His way. (b)

And He could not do any miracles there, because of their unbelief, only that He cured a few that were sick, laying His hands upon them.

(a) The rock from which the Jews attempted to cast JESUS down is still shown near Nazareth, at the extremity of the hill on which the town stands. It is called the *Rocher de l'effroi* (Rock of terror) from the alarm of the Blessed Virgin. A church known as the Church of the Synagogue was built by Tancred the crusader on the site of the synagogue in which Jesus spoke.

(b) » When Jesus permits, His enemies take hold of Him, but He has only to will to be out of reach of their anger. When He gives leave they can nail Him to the Cross, but an act of His will suffices to paralyse a host of desperate foes so completely, that not a single one can lay hands on Him. » ST ANTHONY.

Galilee. — From October to December

CHAP. XIV. — THE THIRD MISSION IN GALILEE

(St Matth., IX, 35-38)

[After that] JESUS went about all the villages and cities and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every disease and every infirmity.

And seeing the multitudes He had compassion on them, because they were distressed, and lying like sheep that have no shepherd.

Then He saith to His disciples :

« — The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest. »

Environs of Nazareth. — October

CHAP. XV. — JESUS PREPARES HIS APOSTLES
FOR THEIR MINISTRY

(St Matth., X, 16-42 ; St Mark, VI, 5-13 ; IX, 40 ; St Luke, IX, 1-5 ; XII, 2-9 ; 51-53 ; XIV, 26-27 ; XVII, 33)

I. — THE FIELD OF THEIR APOSTOLATE

Having called His twelve disciples together, these twelve JESUS sent, commanding them, saying :

« — Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not : but go ye rather to the lost sheep of the house of Israel. And going, preach, saying : The kingdom of heaven is at hand. »

II. — THE CONDITIONS OF THEIR SUCCESS

« — Heal the sick, raise the dead, cleanse the lepers, cast out devils : freely have you received, freely give.

» Take nothing for your journey ; do not possess gold, nor silver, nor money in your purses : nor scrip, nor shoes, but be shod with sandals ; nor two coats ; nor a staff [for your defence], but a staff only [for a help in the journey]. »

III. — THEIR CONDUCT TO BE ACCORDING TO THE RECEPTION GIVEN THEM

« — Into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. The workman is worthy of his meat. And when you come into the house, salute it saying : Peace be to this house. And if that house be worthy, your peace shall come upon it : but if it be not worthy, your peace shall return to you.

» And whosoever shall not receive you, nor hear your words : going forth out of that house or city, shake off the dust from your feet for a testimony against them. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. »

IV. — DIFFICULTIES AND PERSECUTIONS

« — Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. (a)

» But beware of men. For they will deliver you up in synagogues, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings

(a) « Freedom without kindness is malice, simplicity without prudence is folly. » St. Jerome.

for my sake, for a testimony to them, and to the Gentiles.

» But when they shall deliver you up, take no thought how or what to speak : for it shall be given you in that hour what to speak : for it is not you that speak, but the Spirit of your Father that speaketh in you.

» The brother also shall deliver up the brother to death, and the father the son ; and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my Name's sake : but he that shall persevere unto the end, he shall be saved.

» And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

» The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good-man of the house Beelzebub, how much more them of his household? » (a)

V. — TRUST IN GOD

« — Therefore fear them not. For nothing is covered that shall not be revealed ; nor hid that shall not be known. (b) That which I tell you in the dark, speak ye in the light : and that which you hear in the ear, preach ye upon the housetop, (c)

» And I say to you, my friends : Be not afraid of

(a) Such then is the sole earthly reward reserved for the Apostles : the whole world let loose against them, the greatest outrages suffered, most extreme persecutions directed against them and against their disciples. No illusion could remain with them on this point, but for the love of God and of souls, they counted suffering as nought, or rather suffering and opprobrium filled them with joy, and to them death was gain.

(b) In spite of persecutions the Gospel will be every where preached even to the ends of the world.

(c) The roofs of eastern houses were terrace l, and the people could be addressed from them.

them that kill the body, and after that have no more that they can do ; for they are not able to kill the soul.

* But I will show you whom ye shall fear : fear ye Him who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him.

* Are not five sparrows sold for two farthings ? and not one of them is forgotten before God ; not one of them shall fall on the ground without your Father. Yea, the very hairs of your head are numbered. Fear not therefore : you are of more value than many sparrows.

* And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. But he that shall deny me before men, shall be denied before the Angels of God. »

VI. — THE NECESSITY FOR RENUNCIATION

* — Do not think that I came to send peace (a) upon earth : I came not to send peace, but the sword, (b) but separation.

* For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law ; and a man's enemies shall be they of his own household. For there shall be from henceforth five in one house divided, three against two and two against three.

* He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. If any one come to me, and hate not his father and mother, and wife and children,

(a) False peace, peace in the midst of evil, or tranquility in self-indulgence.

(b) The sword of ceaseless warfare against the false peace of human slaves, the sword that will cut asunder the most legitimate ties if they militate against God's rights, and the salvation or sanctification of souls.

and brethren and sisters, (*a*) yea and his own life also, he cannot be my disciple.

» And he that taketh not up his cross and followeth me, is not worthy of me.

» He that findeth his life shall lose it; and he that shall lose his life for me, shall find it. »

VII. — THE REWARD PROMISED TO THOSE WHO RECEIVE
THE APOSTLES

« — He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me.

» He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me.

» He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to you [or to] one of these little ones, only a cup of cold water in the name of a disciple, because you belong to CHRIST: Amen, I say to you, he shall not lose his reward. »

Galilee. — From October to March

(About five months)

CHAP. XVI. — THE MISSION OF THE APOSTLES

(St Matth., X, 1; XI, 1; St Mark, VI, 7, 12, 13; St Luke, IX, 1, 2, 6)

And it came to pass when JESUS had made an end of commanding His twelve disciples, He began to send them

(*a*) « Flesh and blood, be silent and learn, that if all fear must yield to the fear of the Most High, His love also must reign supreme over all other love. » P. DE LIGNY.

two and two to preach the kingdom of God, and to heal the sick, and He gave them power over unclean spirits.

And going out they went about through the towns preaching the Gospel, and that *men* should do penance. And they cast out many devils, and anointed with oil many that were sick, and healed them.

And Jesus passed from thence to teach and preach in their cities.

Macheronte. — December

(*St John the Baptist thirty-one years and six months old*)

CHAP. XVII. — THE MARTYRDOM OF JOHN THE BAPTIST

(*St Matth., XIV, 1-12 ; St Mark, VI, 17-29 ; St Luke, IX, 7-9*)

Now [ever since John had been in prison,] Herodias laid snares for him, and was desirous to put him to death, and could not, for Herod feared John, knowing him to be a just and holy man; and he feared the people, because they esteemed him as a prophet. And he kept him [in prison], and when he heard him, did many things; and he heard him willingly.

And when a convenient day was come, Herod made a supper for his birth-day, for the princes, and tribunes, and chief men of Galilee.

And when the daughter of the same Herodias had come in, and had danced, and had pleased Herod and them that were at table with him, the king said to the damsel.

* — Ask of me what thou wilt, and I will give it thee. *

And he swore to her :

« — Whatsoever thou shall ask I will give it thee, though *it be* the half of my kingdom. »

Who when she was gone out, said to her mother :

« — What shall I ask ? »

But she said :

« — The head of John the Baptist. »

And when she was come in immediately with haste to the king, she asked, saying :

« — I will that forthwith thou give me in a dish the head of John the Baptist. »

And the king was struck sad : *Yet* because of his oath, and because of them that were with him at table he would not displease her ; but sending an executioner he commanded that his head should be brought in a dish.

And he beheaded him in the prison, and brought his head in a dish and gave it to the damsel, and the damsel gave it to her nother. (a)

Which his disciples hearing, came and took his body, and laid it in a tomb, and came and told JESUS.

. . .

Now Herod the tetrarch heard the fame of JESUS, and of all things that were done by Him, for His fame was made manifest, and he said to his servants :

« — This is John the Baptist ; he is risen from the

(a) Tradition reports that this woman vented her rage on the tongue of the Holy Baptist, by piercing it through and through with a bodkin. — Some years later Herod and Herodias were expelled from the throne and exiled to Lyons. The journey was made in the depth of winter. When they came to the Rhone, the daughter of Herodias attempted to cross it on the ice and there God's justice overtook her. The ice parted and when the unbappy woman was submerged to her neck, closed again. During her agony her body convulsed in the water re-enacted in a measure, the motions of the homicidal dance. But the sharp edge of the ice soon severed the head which remained frozen upon the surface. (According to JOSEPHUS.)

dead, and therefore mighty works show forth themselves in him. »

And others said :

« — It is Elias. »

But others said :

« — It is a prophet as one of the prophets. »

Which Herod hearing, said :

« — John whom I beheaded, he is risen again from the dead. John, I have beheaded who is this of whom I hear such things? »

And he sought to see Him. Which when JESUS had heard, He retired from thence by a boat into a desert place apart.

Capharnaum ? Environs of Bethsaida-Julias. — March

CHAP. XVIII. — THE RETURN OF THE APOSTLES THE FIRST MIRACLE OF THE LOAVES

(St Matth., XIV, 13-21 ; St Mark, VI, 30-44 ; St Luke, IX, 10-17 ;
St John, VI, 1-14)

The Apostles when they were returned [from their mission] coming together unto JESUS related to Him all they had done and taught.

And He said to them :

« — Come apart into a desert place, and rest a while. »

For there were many coming and going : and they had not so much as time to eat.

And going up into a ship, they went into a desert place apart, which belongeth to Bethsaida Julias. (a)

(a) Northeast of the Lake, a different town to the Bethsaida near Capharnaum, the home of several of the Apostles.

And they saw them going away, and many knew : and they ran flocking thither on foot [by the banks of the Lake] from all the cities, and were there before them, because they saw the miracles which He did on them that were diseased.

And JESUS going out [of the boat] saw a great multitude; and He had compassion on them, because they were as sheep not having a shepherd : and He received them, and went up into a mountain, and there He sat with His disciples, and spoke to them of the kingdom of God, and healed them that had need of healing.

Now the Pasch, the festival day of the Jews, was near at hand.

And when the day was now far spent, and began to decline, His disciples came to Him, saying :

« — This is a desert place and the hour is now past : Send them away that going into the next villages and towns, they may lodge and get victuals. »

But He said to them :

« — They have no need to go : give you them to eat. »

And they said to Him :

« — Let us go and buy bread for two hundred pence, and we will give them to eat? » (a)

When JESUS therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip :

« — Whence shall we buy bread that these may eat? »

And this He said to try Him : for He Himself knew what He would do.

Philip answered Him :

« — Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. »

(a) Rather less than seven pounds of our money.

And He saith to them :

« — How many loaves have you? Go and see. »

And when they knew, one of His disciples, Andrew brother of Simon Peter, saith to Him :

« — There is a boy here that hath five barley loaves and two fishes : but what are these among so many? »

And [the others] said :

« — We have no more than five loaves and two fishes : unless perhaps we should go and buy food for all this multitude? »

And He said to them :

« — Bring them hither to me : and make [the multitude] sit down by fifties in a company. »

Now there was much grass in the place, and [the disciples] made them all sit down upon the green grass. And they sat down in ranks, by hundreds and by fifties. Now there were about five thousand men, besides women and children.

And when He had taken the five loaves and two fishes, He looked up to heaven, and when He had given thanks, He blessed them, and broke the loaves and gave them to His disciples to set before the multitude, and the two fishes He divided among them all as much as they would. (a) And they did all eat and were filled.

And when they were filled He said to His disciples :

« — Gather up the fragments that remain lest they be lost. »

They gathered up therefore and they took up the leavings, twelve full baskets of fragments of the five barley loaves, and of the fishes.

(a) Divine Providence works this miracle daily in the rich harvests with which the earth is covered from a scanty sowing of grain. Even from the harvests themselves were multiplied in the hands of Jesus without their falling to be in the ground. In both cases we see the same divine power for same love for men. — St AUGUSTINE.

Now these men when they had seen what a miracle JESUS had done said :

« — This is of a truth the Prophet that is to come into the world. »

The Lake. — March

CHAP. XIX. — JESUS WALKING
ON THE WATERS

(St Matth., XIV, 22-36 ; St Mark, VI, 45-56 ; St John, VI, 15-21)

JESUS therefore when He knew that they would come to take Him by force and make Him king, obliged His disciples to go up into the boat, and to go before Him over the water, while He dismissed the people.

And His disciples went down to the sea ; and having dismissed the multitude He fled again into a mountain alone to pray. And when it was evening He was there alone.

And when they had gone up into a ship, they went over the sea to Capharnaum. And the sea arose by reason of a great wind that blew ; it was now dark and the boat in the midst of the sea was tossed with the waves, for the wind was contrary.

And JESUS had not come unto them : He was alone on the land. And seeing them labouring in rowing, lo, in the fourth watch of the night, (a) when they had rowed about five and twenty or thirty furlongs, (b) He cometh to them walking upon the sea, and He would have passed them. Seeing Him walking upon the sea, and drawing nigh the ship, they were troubled and afraid, and they cried out, saying :

« — It is an apparition. »

(a) Rather more than three miles.

(b) Three o' clock in the morning.

And they cried out for fear.

And immediately He spoke with them, and said to them :

« — Have a good heart. It is I, fear ye not. »

And Peter making answer said :

« — Lord if it be thou, bid me come to thee upon the waters. »

And He said :

« — Come. »

And Peter going down out of the boat, walked upon the water to come to JESUS. But seeing the wind strong he was afraid : and when he began to sink, he cried out saying :

« — Lord, save me. »

And immediately JESUS stretching forth His hand took hold of Him, and said to him :

« — O thou of little faith, why didst thou doubt? »

They were willing therefore to take Him into the ship. And they that were in the boat came and adored Him, saying :

« — Indeed thou art the Son of God. »

And the wind ceased, and presently the ship was at the land to which they were going ; and having passed the water they came into the country of Genesar, and set to the shore.

And they were far more astonished within themselves for they understood not concerning the loaves ; for their heart was blinded.

And when they were gone out of the ship, immediately the men of that country had knowledge of Him, and running through that whole country, they began to carry about in beds those that were sick, where they heard He was, and brought to Him all that were diseased.

And whithersoever He entered, into towns or into villages or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment : and as many as touched Him were made whole.

Capharnaum. — March

CHAP. XX. — THE MEAT THAT CANNOT PERISH
 JESUS THE TRUE BREAD OF LIFE
 THE PROMISE OF THE MOST HOLY EUCHARIST

(St John, VI, 22-72)

The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that JESUS had not entered into the ship with His disciples, but that His disciples, were gone away alone.

But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.

When therefore the multitude saw that JESUS was not there, nor His disciples, they took shipping, and came to Capharnaum seeking for JESUS. And when they had found Him on the other side of the sea, they said to Him :

« — Rabbi, when camest thou hither? »

JESUS answered them and said : (a)

« — Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life

(a) This admirable discourse is entirely devoted to the promise of the most Holy Eucharist. This gift is so sublime, so divinely wonderful that Our Lord needed to prepare His hearers by degrees.

First He announced that He would give them heavenly Bread, living and life giving Bread ;

Next He declared that this Bread was no other than Himself ;

Finally, after this necessary prelude He solemnly proclaimed that this divine Food was His Body and Blood.

everlasting, which the Son of man will give you. For Him hath God the Father sealed. »

They said therefore unto Him :

« — What shall we do that we may work the works of God? »

JESUS answered, and said to them :

« — This is the work of God, that you believe in Him whom He hath sent. »

They said therefore to Him :

« — What sign therefore dost thou shew that we may see, and may believe thee? what dost thou work? Our fathers did eat manna in the desert as it is written,

« *He gave them bread from heaven to eat.* »

Then JESUS said to them :

« — Amen, amen, I say to you : Moses gave you not bread from heaven, but my Father giveth you the true Bread from heaven. For the Bread of God is that which cometh down from heaven, and giveth life to the world. » (a)

They said therefore unto Him :

« — Lord, give us always this Bread. »

• •

And JESUS said to them :

« — I am the Bread of life : he that cometh to me shall not hunger ; and he that believeth in me shall never thirst. But I said unto you, that you also have seen me, and believe not.

» All that the Father giveth me shall come to me : and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of Him that sent me. Now this is the will of the

(a) The Israelites alone received manna, the whole world is to be fed on the Bread that the Father will give.

Father who sent me ; that of all that He hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of the Father that sent me ; that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day. »

The Jews (a) therefore murmured at Him, because He had said, I am the living Bread which came down from heaven. And they said :

« — Is not this JESUS the son of Joseph, whose father and mother we know? How then saith He : I came down from heaven? »

JESUS therefore answered and said to them :

« — Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up in the last day.

» It is written in the Prophets : « *And they shall all be taught of God.* » Every one that hath heard of the Father and hath learned, cometh to me. Not that any man hath seen the Father ; but He who is of God, He hath seen the Father.

» Amen, amen, I say unto you : He that believeth in me hath everlasting life. I am the Bread of life. »



« — Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven : that if any man eat of it, he may not die.

» I am the living Bread, which came down from heaven. If any man eat of this Bread, he shall live for ever :

(a) These *Jews* were no other than the Pharisees attached to Our Saviour's steps to spy out all His actions and incriminate Him by His words.

« — AND THE BREAD THAT I WILL GIVE, IS MY FLESH FOR THE LIFE OF THE WORLD. »

The Jews therefore strove among themselves, saying :

« — How can this man give us His Flesh to eat? »

Then JESUS said to them :

« — Amen, amen, I say unto you : Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. (a) He that eateth my Flesh, and drinketh my Blood, hath everlasting life : and I will raise him up in the last day.

» For my Flesh is meat indeed : and my Blood is drink indeed.

» He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him.

» As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me. (b)

» This is the Bread that came down from heaven, Not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever. »

These things He said teaching in the synagogue, in Capernaum.

••

Many therefore of His disciples hearing it, said :

« — This saying is hard, and who can hear it? »

(a) Far from being moved by their indignant protest, the divine Teacher undisturbed and developed His promise, by making Holy Communion a figurative precept binding under pain of spiritual and eternal death.

(b) To receive the Body and Blood of Christ is a divine precept announced in this text, which the faithful fulfill, though they receive but in one kind, because in one kind they receive both Body and Blood which cannot be separated from each other. Hence, life eternal is here promised to the worthy receiving, though but in one kind.

But JESUS knowing in Himself, that His disciples murmured at this, (a) said to them :

« — Doth this scandalize you ? If then you shall see the Son of man ascend up where He was before ? It is the spirit that quickeneth : the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

» But there are some of you that believe not. »

For JESUS knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said :

« — Therefore did I say to you, that no man can come to me, unless it be given Him by My Father. »

After this many of His disciples went back ; and walked no more with Him.

Then JESUS said to the twelve :

« — Will you also go away ? »

And Simon Peter answered Him :

« — Lord, to whom shall we go ? Thou hast the words of eternal life ? And we have believed and have known that thou art the CHRIST, the Son of God. » (b)

(a) This was the moment for Our Saviour to have undeceived the Jews if He had wished to speak only in figure, and in that case a single word would have put an end to the scandal and kept the disconcerted disciples with Him. « Why are you troubled ? To eat My Flesh is simply to believe in Me ; to drink My Blood is to keep My death in remembrance. » He needed only to have given that explanation and all would have been settled. Far from that, He insisted, asserted, grew more positive as they exclaimed against it. So there can be no further discussion — doubt is absolutely impossible. We must take Our Lord's words literally, or admit He was making mockery of His hearers and of all those who in the course of ages would believe in Him. « Ah, no, my Saviour, exclaims Bossuet, thou camest not to disturb men by grand phrases that led to nothing ! »

(b) Such a sincere and fervent confession of faith at a time when all were forsaking Him, must have been a great consolation to the grieved soul of the divine Master. Yet He had already discerned in Judas Iscariot's heart his perfidy and evil dispositions ; whence His

Jesus answered them :

« — Have not I chosen you twelve; and one of you is a devil ? »

Now He meant Judas Iscariot, the Son of Simon : for this same was about to betray Him, whereas he was one of the twelve.

Galilee. — March

CHAP. XXI. — JESUS UNMASKS THE HYPOCRISY OF THE PHARISEES

(St John, VII, 1; St Matth., XV, 1-20; St Mark, VII, 1-23)

After these things Jesus walked in Galilee. For He would not walk in Judea [during the festival of the Pasch], because the Jews sought to kill Him, [and His time was not yet come].

And there assembled together unto Him the Pharisees and some of the Scribes, coming from Jerusalem. And when they had seen some of His disciples eat bread with common, that is, with unwashed hands, they found fault. For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients : and when they come from the market, unless they be washed they eat not : and many other things there are that have been delivered to them to observe, the washing of cups and of pots, and of brazen vessels and of beds.

And the Pharisees and Scribes asked Him :

swell of successful indignation. For a whole year He was still to allow the traitor to live in His intimacy. How great a martyrdom, and how great His patience !

« — Why do not thy disciples, walk according to the tradition of the ancients? For they wash not their hands when they eat bread? »

But He answering said to them :

« — Why do you also transgress the commandment of God for your tradition? For Moses said : « *Honour thy father and mother* » : and, « *He that shall curse father or mother let him die the death* ». But you say : Who-soever shall say to father or mother : The gift whatsoever proceedeth from me, shall profit thee, and farther you suffer him not to do anything for his father and mother, making void the word of God by your own tradition which you have given forth. And many other such like things you do.

« Hypocrites! well hath Isaias prophesied of you, saying : « *This people honoureth me with their lips : but their heart is far from me. And in vain do they worship me teaching doctrines and commandments of men.* » For, leaving the commandments of God, you hold the tradition of men, the washing of pots and of cups : and many other things you do like to these. »

And calling again the multitude unto Him, He said to them :

« — Hear ye me all and understand : Not that which goeth into the mouth defileth a man : (a) but what cometh out of the mouth, this defileth a man. If any man hath ears to hear, let him hear. »

(a) This phrase has been strangely perverted with the object of nullifying the law of Holy Church relating to abstinence. In truth it is not the *meat* that goes into the mouth that defiles the soul, and its use is allowed the greater part of the year ; but the lack of *mortification*, the *formal disobedience* to a law of the Church, which in virtue of the authority she holds from God, imposes this means of satisfying the *formal* precept of penance. It was not for having eaten a fruit that our first parents were condemned, but for having *disobeyed* God ; — for having revolted against His formal command.

And when He was come into the house from the multitude, then came His disciples and said to Him :

« — Dost thou know that the Pharisees, when they heard this word, were scandalized ? »

But He answering said :

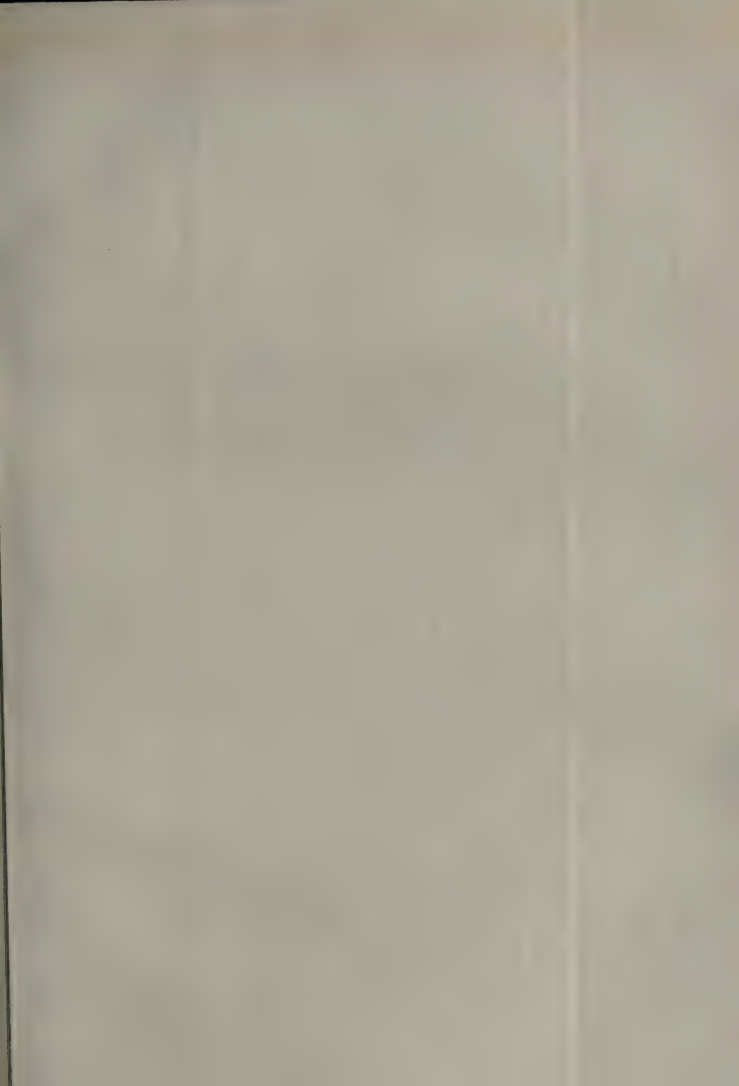
« — Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone : They are blind and leaders of the blind. And if the blind lead the blind, both fall into a pit. »

And Peter answering said to Him :

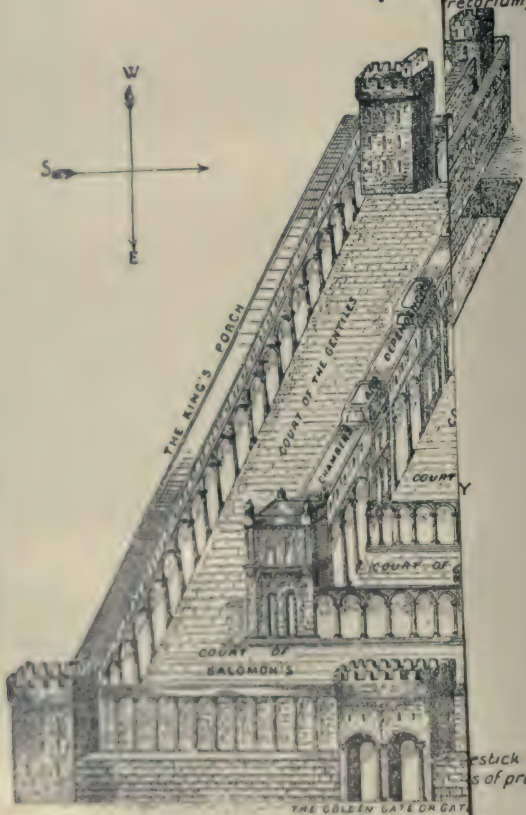
« — Expound to us this parable. »

And He said :

« — Are you also yet without understanding ? Understand you not that every thing from without entering a man cannot defile him : because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats ? But the things that proceedeth out of the mouth come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness. These are the things that defile a man. But to eat with unwashed hands doth not defile a man. »



See *ANTONIA*
(retorium)



stick
s of proposition

THE GOLDEN GATE OR GATE

THE TEMPLE OF JERUSALEM



The Temple in Our Lord's day represented in its general features the arrangement of the old Temple consecrated by Solomon.

Built upon three levels of terraces, surrounded by an enclosing wall ornamented with pilasters and flanked by massive towers that rendered it an impregnable fortress, with its superb galleries and sumptuous porches upheld by a forest of columns cut out of white solid marble, with its wide outer courts and splendid buildings, the Temple of Jerusalem truly formed one of the wonders of the world.

« Nothing was wanting in its appearance, » says Josephus, « to astonish mind or eye. Almost entirely covered with thick plates of gold, it was dazzling in the rays of the rising sun, and might have been mistaken for a mountain of snow so brilliant was the reflection thrown off by its mingled mass of marble and gold. »

The SANCTUARY, properly so called, crowned the slope of the highest terrace. It was entirely built of the finest white marble, and the roof was plated with gold and topped by golden pinnacles. The Sanctuary was divided into three parts : 1° The *Holy of Holies* at this time empty, but where the Ark of the covenant had formerly been kept. The High-Priest alone entered it once in each year. 2° The *Holy Place*, separated from the Holy of Holies by an immense curtain of magnificent Babylonian workmanship. Here was the altar of incense, the Table of Shewbread and the seven branched Candlestick. 3° The *Vestibule*, a wide hall of unrivalled magnificence where the Levites prayed while the Priest in course offered the night and morning sacrifice of incense.

In front of the Sanctuary and extending along its sides was the *Court of the Levites*, where the altar of *whole burnt sacrifices* stood. This Altar was reached by an inclined plane fifty two feet in length by twenty feet in width ; the height of the altar was about twenty-three feet and its area eighty-one square feet. »

The *Court of the Israelites* surrounded the court of the Priests, and in front of it ran the *Court of the Women*. Huge buildings or wide halls alternating with magnificent galleries separated these two from the outer court or *Court of the Gentiles*. This court which was of much

greater extent, was widest in its southern portion: the pagans were admitted to it but were forbidden under pain of death, to pass beyond a balustrade that ran along the buildings reserved for the Israelites. These moreover generally remained in the court of the Gentiles, and it was there or under the galleries that Our Lord Himself taught.

Above the galleries that bounded the precincts of the Temple or separated its different courts, lodging was provided for the numerous Levites employed in the service of the Temple.

The halls and annexes of the two large buildings that ran parallel to each other from east to west of the Temple served either for judicial or ritual assemblies, for the rabbinical schools, or, finally, as a depository for the Sacred Books, Commentaries on the Law, valuable objects appertaining to worship, or the Treasure.

The two extremities of these buildings which on the North and South, enclosed the Court of the Women were reserved, the one side for the Virgins or *Almae*, brought up in the Temple, the other for the holy Widows, who had consecrated their lives to prayer and the service of the altar. Numerous gates, the greater number of them of artistically wrought bronze, gave admittance to the Temple. The handsomest, or *Golden gate*, opened above the valley of the Kedron, opposite the Mount of Olives. The *Royal gate* on the South East communicated with the Royal Palace on Mount Sion, by an immense viaduct thrown across the Tyropoean Valley and supported by massive arcades. Finally, other gates of marvellous workmanship gave access to the different Courts.

At its North eastern angle the *Tower of Antonia* encroached upon the galleries of the Temple. It served as residence to the Roman Governor during the Feast of the Passover. It was there that Our divine Lord was accused before Pilate, scourged, crowned with thorns and condemned to death.

Of all these splendours not one stone is left upon another. The Mosque of Omar now stands upon the sacred terrace where for nearly two centuries the blood of victims typified the perpetual sacrifice of the Lamb, and the aspirations of God's people with the prayers of the Levites called down the *Desire of the eternal hills*.

FOURTH PART

FROM THE THIRD PASCH TO THE DAY OF PALMS

THIRD YEAR OF THE PUBLIC MINISTRY OF OUR LORD

Coasts of Tyre and Sidon. — April-May

CHAP. I. — THE WOMAN OF CANAAN

(St Matth., XV, 21-28; St Mark, VII, 24-31)

And JESUS went from thence and retired into the coasts of Tyre and Sidon; and entering into a house, He would that no man should know it, and He could not be hid.

And behold a woman of Canaan whose daughter had an unclean spirit, as soon as she heard of Him, came out of those coasts [and] crying out said to Him : (a)

« — O Lord, thou Son of David : my daughter is grievously troubled by a devil. »

Who answered not a word. And His disciples came and besought Him, saying :

« — Send her away for she crieth after us. »

And He answering said :

« — I was not sent but to the sheep that are lost of the house of Israel. »

For the woman was a gentile, a Syrophenician born.

But she came in, and fell down at His feet and adored Him, saying :

(a) The fame of the divine Teacher had spread beyond the limits of Galilee in the early days of His ministry in the province; Syrians indeed were often to be found mixed with the Jews who besought His aid for the sick.

« — Lord, help me. »

Who answering said :

« — Suffer first the children to be filled : for it is not good to take the bread of the children and to cast it to the dogs. »

But she said :

« — Yea Lord, for the whelps eat under the table, the crumbs of the children that fall from the table of their masters. »

Then Jesus said unto her :

« — O woman, great is thy faith. Be it done to thee as thou wilt. For this saying go thy way; the devil is gone out of thy daughter. »

And when she was come into her house, she found the girl lying upon the bed and that the devil was gone out.

Decapolis. — May

CHAP. II. — THE DEAF MUTE OF DECAPOLIS

(St Matth., XV, 29; St Mark, VII, 31-37)

And again, going out of the coasts of Tyre, [JESUS] came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. (a)

And they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His finger into his ears, and spitting He touched his tongue; and looking up to heaven, He groaned, and said to him :

« — Ephpheta, (which is). Be thou opened. »

And immediately his ears were opened, and the

(a) A collection of ten open towns, half pagan, north east of the Lake of Genesareth.

string of his tongue was loosed, and he spoke right.

And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying :

« — He hath done all things well ; He hath made both the deaf to hear and the dumb to speak. »

Mountain of Decapolis. — June

CHAP. III. — SECOND MULTIPLICATION OF THE LOAVES

(St Matth., XV, 29-39 ; XVI, 1-4 ; St Mark, VIII, 1-10)

And going up into a mountain, (JESUS) sat there. And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others : and they cast them down at His feet and He healed them :

So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see ; and they glorified the God of Israel.

In those days again when there was a great multitude and they had nothing to eat, JESUS called together His disciples, and said to them :

« — I have compassion on the multitudes, (a) because they continue with me now three days, and have not what to eat : and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. »

(a) What a tender compassion JESUS has for our misery ! If the needs of our corporal life touched Him thus, what must not be His solicitude for the needs of our souls. Let us have the confidence this multitude showed in Him, for they knew they would never want for any thing as long as they attached themselves to His steps.

And His disciples answered Him :

« — Whence then should we have so many loaves in the desert, as to fill so great a multitude ? »

And Jesus said to them :

« — How many loaves have you ? »

They said :

« — Seven, and a few little fishes. »

And He commanded the multitude to sit down upon the ground ; and taking the seven loaves, and giving thanks, He brake and gave to His disciples, and the disciples gave to the people. [And the little fishes, He also blessed] and commanded them to be set before them.

And they did all eat and had their fill. And they took up seven baskets full, of what remained of the fragments.

And they that had eaten were about four thousand, besides women and children.

Dalmanutha. — The Lake. — June.

CHAP. IV. — THE REQUEST FOR A SIGN FROM HEAVEN. THE LEAVEN OF THE PHARISEES AND SADUCEES

St Math. XVI. 1-12 ; St Mark, VIII, 11-21 ; St Luke, XII, 54-57)

And having dismissed the multitude, [JESUS] went up into a boat, and came into the parts of Dalmanutha, into the coasts of Magedan.

And there came to Him the Pharisees and Saducees tempting, and began to question with Him : and they asked Him to show them a sign from heaven. (a)

(a) Jesus had hardly shown Himself in the country of Galilee before His slightest enemies swarmed round Him, pursuing Him with their insidious questions.

« They miracles » they seem to say, are miracles of the earth which

But He answered and said to them :

« — When it is evening you say : It will be fair weather, for the sky is red. And in the morning : To day *there will be* a storm, for the sky is red and lowering. When you see a cloud rising from the west, presently you say : A shower is coming ; and so it happeneth : and when *ye see* the south wind blow, you say : There will be heat ; and it cometh to pass.

» You hypocrites, you know how to discern the face of the heaven and of the earth : but how is it that you do not discern the signs of the times ? »

And why even of yourselves do you not judge that which is just ?

And sighing deeply in spirit, He saith :

« — Why doth this wicked and adulterous generation ask a sign ? Amen I say to you, a sign shall not be given it but the sign of Jonas the Prophet. »

And leaving them He went up again into the ship, and passed to the other side of the water.

And when His disciples came over the water, they had forgotten to take bread, and they had but one loaf with them in the ship.

And He charged them saying :

« — Take heed and beware of the leaven of the Pharisees and Saducees and of the leaven of Herod. »

And they thought within themselves and reasoned among themselves, saying :

« — Because we have taken no bread. »

And JESUS knowing it, said to them :

« — O ye of little faith, why do you reason because you have no bread ? Do you not yet know nor understand ? have you still your heart blinded ?... Having eyes see

is Satan's kingdom, we want miracles from heaven where God dwells : the first may be the work of the devil, show us those which can only come from God, and we will believe in thee. » F. Dixon.

you not? and having ears, hear you not?... Neither do you remember?

« When I broke the five loaves among five thousand; how many baskets full of fragments took you up? »

They say to Him :

« — Twelve. »

« — When also the seven loaves among four thousand, how many baskets of fragments took you up? »

And they say to Him :

« — Seven. »

And He said to them :

« — How do you not yet understand?... Why do you not understand that it was not concerning bread that I said : « Beware of the leaven of the Pharisees and Saducees? »

Then they understood that He said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Saducees.

Bethsaida-Julias. — July

CHAP. V

THE BLIND MAN OF BETHSAIDA-JULIAS

(St Mark, VIII, 22-26)

And they came to Bethsaida; and they bring to Him a blind man, and they besought Him that He would touch him.

And taking the blind man by the hand, He led Him out of the town; and spitting upon his eyes, laying His hands on him, He asked him if he saw anything.

And looking up, he said :

« — I see men as it were trees, walking. »

After that again He laid His hands upon his eyes.

and he began to see, and was restored, so that he saw all things clearly. (a)

And He sent him into his house, saying :

« — Go into thy house, and if thou enter into the town, tell nobody. »

The Environs of Cæsarea-Philippi. — July 28

CHAP. VI. — NEAR CÆSAREA - PHILIPPI

I. — PETER'S CONFESSION OF FAITH

(St Matth., XVI, 13-16 ; St Mark, VIII, 27-29 ; St Luke, IX, 18-20)

And JESUS went out, and His disciples, into the quarters and the towns of Cæsarea-Philippi ; and He was praying alone. In the way He asked His disciples, saying to them :

« — What do men say that the Son of man is? Whom do the people say that I am? »

They said :

« — Some John the Baptist, but some say Elias, others Jeremias ; and others say that one of the former Prophets is risen again. »

Jesus saith to them :

« — But whom do you say that I am? »

Simon Peter answered and said :

« — Thou art CHRIST the Son of the living God. »

(a) JESUS worked this miracle only by degrees, with the object of exciting the confidence and desire of the blind man, for He only grants His gifts according to the measure of our faith and our prayer. He would likewise show how divine grace usually acts with regard to the spiritually blind. They only reach the point of clear vision gradually and in proportion as their will is strengthened and their heart purified by true repentance and humble prayer.

II. — PETER'S PRIMACY

(St Matth., XVI, 17-19)

And JESUS answering, said to him :

« — Blessed art thou, (a) Simon Bar-Jona ; because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

» And I say to thee : That thou art Peter ; (b) and upon this rock I will build my Church, (c) and the gates of hell (d) shall not prevail against it. (e)

(a) To this day the expression, « Most blessed Father, *Pater beatissime* » is used in addressing the Sovereign Pontiff.

(b) « As St Peter by divine revelation here made a solemn profession of his faith of the divinity of Christ ; so in recompense of this faith and profession Our Lord here declares to him the dignity to which He is pleased to raise Him : that he to whom He had already given the name of *Peter*, signifying a *rock*, should be a *rock* indeed of invincible strength, for the support of the building of the Church ; in which building he should be next to CHRIST Himself, the chief foundation stone, in quality of chief pastor, ruler and governor ; and should have accordingly all fulness of ecclesiastical power signified by the keys of the kingdom of heaven. » DOUAI BIBLE. (Notes.)

(c) « The words of CHRIST to *Peter* spoken in the vulgar language of the *Jews* which Our Lord made use of were the same as if He had said in *English*, *Thou art a Rock and upon this rock I will build My Church*. So that by the plain course of the words Peter is here declared to be the rock upon which the Church was to be built : CHRIST Himself being both the principal foundation and Founder of the same. » DOUAI BIBLE. (Notes.) Therefore the true Church of CHRIST can only be where Peter is and no where else. The building is inseparable from its base otherwise it must certainly collapse.

« Where also note that CHRIST by building His house, that is, His Church, upon a rock, has thereby secured it against all storms and floods like the wise builder. (St Matth., VII, 24-25). » — DOUAI BIBLE. (Notes.)

(d) The powers of hell. Formerly in the East it was at the city gate that Sovereigns held their courts and exercised their fullest authority ; in our own day the Government of Turkey is styled the *Sublime Porte* (gate).

(e) « That is the powers of darkness and whatever Satan can do either by himself or his agents. For as the Church is here likened to a

» And I will give to thee the keys of the kingdom of heaven. (a) And whatsoever thou shalt bind on earth, it shall be bound in heaven : (b) and whatsoever thou shalt loose on earth, it shall be loosed in heaven. » (c)

Then He commanded His disciples and strictly charged them that they should not tell any man of Him, that He was JESUS the CHRIST.

III. — PREDICTION OF THE PASSION AND OF THE RESURRECTION

(St Matth., XVI, 20-23 ; St Mark, VIII, 30-33 ; St Luke, IX, 21-22)

From that time JESUS began (d) to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients, and scribes and chief priests; and be rejected, and put to death and the third day rise again.

house or fortress built on a rock, so the adverse powers are likened to a contrary house or fortress the gates of which, that is, the whole strength, and all the efforts it can make, will never be able to prevail over the city or Church of CHRIST. By this promise we are fully assured that neither idolatry, heresy nor any pernicious doctrine whatever shall at any time prevail over the Church of CHRIST. » DOUAI BIBLE. (Notes.)

(a) The handing of the keys of a town to a Prince is a sign that full power over that town belongs to him. In promising Peter the keys of the Holy Church, Our Lord signified that he meant him to be her visible head.

(b) To bind or unbind signifies at once to condemn or to pardon, and to forbid or allow. St Peter therefore is the supreme magistrate and the sovereign legislator of the Church.

(c) « The loosing the bands of temporal punishment due to sins is called an *indulgence*, the power of which is here granted. » DOUAI BIBLE. (Notes.)

(d) If He had spoken of it earlier His disciples could not have borne it. Our Lord therefore waited to make this revelation till their faith had been sufficiently strengthened by His numerous miracles and by all the testimony given Him. And yet we still see by St Peter's exclamation how much their souls were troubled thereby.

And He spoke the word openly. And Peter taking Him [aside], began to rebuke Him, saying :

« — Lord, be it far from thee, this shall not be unto thee! »

Who turning about and seeing His disciples, threatened Peter saying :

« — Go behind me, Satan, (α) because thou savourest not the things that are of God, but that are of men. »

IV. — THE DOCTRINE OF THE CROSS

St Matth., XVI, 24-28 ; St Mark, VIII, 34-39 ; St Luke, IX, 23-27)

And calling the multitude together with His disciples, He said to them :

« — If any man will follow me, let him deny himself, and take up his cross daily, and follow me.

» For he that will save his life shall lose it : and he that shall lose his life for my sake and the Gospel shall save it.

» For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul?

» For the Son of man shall come in the glory of His Father with His Angels : and then will He render to every man according to his works. For he that shall be ashamed of me, and of my words in this adulterous and sinful generation; the Son of man also will be ashamed of him, when He shall come in His majesty, and that of His Father, and of the holy Angels.

» Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in His kingdom. »

^a α The word Satan means in Hebrew an adversary, or one that opposes.

Mount Thabor. — August 6 .

CHAP. VII. — THE TRANSFIGURATION

(St Matth., XVII, 1-13 ; St Mark, IX, 1-12 ; St Luke, IX, 28-36)

And it came to pass about eight days after these words that [JESUS] taketh Peter and James and John, and bringeth them up into a high mountain, apart, to pray.

And whilst He prayed, He was transfigured before them. The shape of His countenance was altered; His face did shine as the sun; His garments became shining and glittering and exceeding white as snow, so as no fuller on earth can make white.

But Peter and they that were with him were heavy with sleep. (a) And waking they saw His glory and the two men that stood with Him. They were Moses and Elias, appearing in majesty. And they were talking with JESUS and they spoke of His decease that He should accomplish in Jerusalem.

And as they were departing from Him, Peter saith to JESUS :

« — Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles, one for thee, one for Moses and one for Elias. »

For he knew not what he said, for they were struck with fear. And as he was yet speaking there came a bright cloud overshadowing them. And they were afraid when they entered into the cloud.

And a voice came out of the cloud, saying :

(a) As soon as JESUS had reached the summit of Thabor, towards the close of the day, He began to pray, and His prayer lasted into the night. The Apostles who had been praying with the Saviour yielded to sleep. The Transfiguration took place in the middle of the night, and early in the morning of the following day JESUS went down from the mountain.

« — This is my most beloved Son, in whom I am well pleased : hear ye Him! »

And the disciples hearing, fell upon their face, and were very much afraid.

And Jesus came and touched them; and said to them :

« — Arise, and fear not. »

And immediately lifting up their eyes and looking about, they saw no one but only Jesus. He was alone.

And the day following, as they came down from the mountain, Jesus charged them, saying :

« — Tell the vision to no man, till the Son of man be risen from the dead. »

And they kept the word to themselves; questioning together what that should mean, when He shall be risen again from the dead.

And they asked Him saying :

« — Why then do the Pharisees and Scribes say that Elias must come first? »

Who answering said to them :

« — Elias indeed shall come and restore all things, and, as it is written of the Son of man, He must suffer many things and be despised. But I say to you that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. »

Then the disciples understood that He had spoken to them of John the Baptist.

At the foot of Mount Thabor. — August 7

CHAP. VIII. — THE LUNATIC

St Matt. XVII, 14-20; St Mark, IX, 13-28; St Luke, IX, 37-43; XVII, 5-6)

And [at the foot of the mountain] coming to His [other] disciples, He saw a great multitude about them, and the Scribes disputing with them.

And presently all the people seeing JESUS, was astonished and struck with fear : (a) and running to Him, they saluted Him.

And a man [out] of the multitude, came to Him falling down on His knees before Him, and cried out saying :

« — Master, I beseech thee, look upon my son, because He is my only one ; for he is a lunatic, having a dumb spirit, and suffereth much. Wheresoever he taketh him he dasheth him and throweth him down ; and he suddenly crieth out, and he foameth, and gnasheth with the teeth and pineth away. And bruising him he hardly departeth from him. And I brought him and desired thy disciples to cast him out, and they could not cure him. » (b)

And JESUS answering said :

« — O unbelieving and perverse generation, how long shall I be with you ? how long shall I suffer you ? Bring hither thy son. » (c)

And they brought him. And when he had seen Him immediately the spirit troubled him ; and being thrown down upon the ground, he rolled about foaming.

And JESUS asked his father :

« — How long time is it since this happeneth unto him ? »

(a) The Face of CHRIST doubtless retained some reflection of the Transfiguration.

(b) The jealous hate of the Scribes, the tumultuous curiosity of the crowd, the weakness of the father's faith and also the presumption of the Apostles who claimed to do God's work without living in a constant attitude of penitence and prayer, were what hindered the miracle and drew forth the Saviour's lament.

(c) JESUS could no longer endure the Jews, but He could not help doing them good. He showed in this circumstance both just indignation and incomparable tenderness. On one side was the ingratitude of the Jews which constrained patience itself to complain, on the other charity which could not be overcome nor checked by any insult. True charity must always try to obtain by conferring benefits what it cannot obtain spontaneously. » BOSSUET.

He said :

« — From his infancy : and oftentimes hath [the spirit] cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us. »

And Jesus saith to him :

« — If thou canst believe, all things are possible to him that believeth. »

And immediately the father of the boy crying out with tears said :

« — I do believe, Lord ; help thou my unbelief. »

And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him :

« — Deaf and dumb spirit, I command thee, go out of him ; and enter not any more unto him. »

And crying out and greatly tearing him [the spirit] went out of him and he became as dead, so that many said :

« — He is dead. »

But Jesus taking him by the hand, lifted him up and he arose : and the child was cured from that hour ; and Jesus restored him to his father.

And all were astonished at the mighty power of God.

. . .

And when He was come into the house, His disciples came to Him, and asked Him secretly :

« — Why could we not cast him out ? »

Jesus said to them :

« — Because of your unbelief. For, amen I say to you : if you have faith as a grain of mustard seed, you shall say to this mountain : « Remove from hence hither », and it shall remove ; and you might say to this mulberry tree : « Be thou rooted up », and be thou transplanted into the sea ; and it would obey you, and nothing shall be impossible to you. »

And the Apostles said to the Lord :

« — Lord, increase our faith. »

And He said to them.

« — This kind is not cast out but by prayer and fasting. »

From Mount Thabor to Capharnaum. — August

CHAP. IX. — RENEWED PREDICTION
OF THE PASSION. THE TEMPLE TRIBUTE

(St Matth., XVII, 21-26 ; St Mark, IX, 29-32 ; St Luke, 44-45)

And departing from thence, they passed through Galilee and JESUS would not that any man should know it.

And He taught His disciples ; but while all wondered at all the things He did, He said to His disciples :

« — Lay you up in your heart these words. The Son of man shall be betrayed into the hands of men : and they shall kill Him ; and the third day, He shall rise again. »

But they understood not this word, and they were troubled exceedingly. It was hid from them so that they perceived it not ; and they were afraid to ask Him concerning this word. (a)

And when they were come to Capharnaum, they that received the didrachmas came to Peter and said to him :

« — Doth not your master pay the didrachma ? » (b)

(a) « The mystery of the Cross is not one easily grasped. The Apostles did not understand it because they feared to understand it. They saw clearly that they must follow their Master, and from the fear of having to share His sufferings, they would fain not have known of them. » BOSSUET.

(b) The tribute of two drachmas per head that was paid for the support of the Temple service. The drachma was equal to about three pence, the statera was worth fifteen pence.

He said :

« — Yes. »

And when he was come into the house, JESUS prevented him, saying :

« — What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? »

And he said :

« — Of strangers. »

JESUS said to him :

« — Then the children [of the King] are free. (a) But that we may not scandalize them, go to the sea and cast in a hook : and that fish which shall first come up, take : and when thou hast opened its mouth, thou shall find a stater : take that and give it for me and thee. » (b)

Capharnaum. — August

CHAP. X. — INSTRUCTIONS OF CHRIST TO HIS APOSTLES

I. — HUMILITY

(St Matth., XVIII, 1; St Mark, IX, 32-34; St Luke, IX, 46-47)

When the [disciples] were in the house, He asked them :

« — What did you treat of in the way? »

But they held their peace, for in the way they had disputed among themselves which of them should be the

(a) Alas! all others, the son of the King whose palace on earth the Temple was, should have been exempt from this tax.

(b) Jesus did not concern Himself with the other Apostles, but He wished Peter to be treated like Himself.

greatest. (a) But JESUS seeing the thoughts of their hearts, in that hour the disciples came to JESUS saying :

« — Who thinkest thou is the greater in the kingdom of heaven? »

And sitting down, He called the twelve and saith to them :

« — If any man desire to be first, he shall be the last of all and the minister of all. »

II. — TO BE AS LITTLE CHILDREN

(St Matth., XVIII, 2-4; St Mark, IX, 35; St Luke, IX, 47)

And JESUS calling unto Him a little child, whom when He had embraced, He set in the midst of them, and said :

« — Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. For he that is the lesser among you all is the greater. »

III. — TO LOVE LITTLE CHILDREN

(St Matth., XVIII, 5; St Mark, IX, 36; St Luke, IX, 48)

« — Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but Him that sent me. »

IV. — NOT TO GIVE SCANDAL TO THE LITTLE ONES

(St Matth., XVIII, 6, 10-14; St Mark, IX, 41; St Luke, XVII, 2)

« — But he that shall scandalize one of these little

(a) The Apostles imbued with the ambitious spirit of Judaism imagined that JESUS was going to restore the kingdom of Israel, and were already disputing about the places nearest to the throne. This extravagant ambition only increased as the time of the Passion drew near.

ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea.

* See that you despise not one of these little ones : for I say to you that their Angels always see the face of my Father who is in heaven.

* For the Son of man is come to save that which was lost. (a)

* What think you? If a man hath an hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and goeth to seek that which was gone astray? And if it so be that he find it : Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

* Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. »

V. — SCANDAL IN THE WORLD

(St Matth., XVIII, 7; St Luke, XVII, 1)

* — Wo to the world because of scandals. For it must needs be that scandals come : (b) but, nevertheless, wo to that man by whom the scandal cometh. »

VI. — TO AVOID THE OCCASION OF SIN

(St Matth., XVIII, 8-9; St Mark, IX, 42-49)

* — If thy hand scandalize thee, cut it off : it is better for thee to enter into life, maimed, than having two hands

(a) The lonely, the weak, children and all who are defenceless against the assaults of evil, all who seem hopelessly devoted to perdition.

(b) Because of man's wickedness and the corruption of his nature, and also that the virtue of the just may be purified and strengthened by trial.

to go into hell, into unquenchable fire, where their worm dieth not, and the fire is not extinguished. (a)

» And if thy foot scandalize thee, cut it off and cast it from thee. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire; where their worm dieth not, and the fire is not extinguished.

» And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire where their worm dieth not, and the fire is not extinguished.

» For every one shall be salted with fire; and every victim shall be salted with salt. (b)

» Salt is good; but if the salt become unsavoury, wherewith will you season it? (c)

» Have salt in you, and have peace among you. »

VII. — NOT TO BEAR ENVY

(St Mark, IX, 37-40; St Luke, IX, 49-50)

John answered saying :

« — Master, we saw one casting out devils in thy Name who followeth not us, and we forbade him. »

But JESUS said :

(a) Our Lord alluded to what passed in the horrible valley of Gehenna where the corpses of executed criminals were cast; there the loathsome worm died only when its prey failed, and the fire only went out when bodies no longer supplied it with fuel. In hell the worm of remorse can never die, the conscience of the damned ever supplying it with food; and the fire cannot be extinguished, sin being its eternal fuel.

(b) Fire itself will guarantee them from destruction, as salt guarantees from corruption.

(c) If the scandal that arises from the world is an abomination before God with what contempt and what punishment will He not visit the scandal occasioned by those whose duty is to prevent scandal.

« — Do not forbid him. For there is no man that doth a miracle in my Name, and can soon speak ill of me. For he that is not against you is for you. (a)

» Whosoever shall give you to drink a cup of water in my Name, because you belong to CHRIST; Amen, I say to you, he shall not lose his reward. »

VIII. — FRATERNAL REBUKE

(St Matth., XVIII, 15-18; St Luke, XVII, 3-4)

« — If thy brother shall offend against thee, go and rebuke him between him and thee alone. (b) If he shall hear you and do penance, forgive him, thou shalt gain thy brother. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent, forgive him.

» And if he will not hear thee, take with thee one or two more : that in the word of one or two witnesses, every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. (c)

» Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth shall be loosed also in heaven. » (d)

(a) Those who act in the Name of God, *in perfect sincerity of heart and soul, and full determination to yield to every illumination of grace*, truly follow Christ, though they may not be visibly in His company, and form part of the *Soul* of the Church though perhaps not members of her *Body*.

(b) If this divinely wise rule were better observed we should not be too saddened witnesses of those bitter and never ending rancours that prevail even amongst Christians, and which very often have no other origin than the painful irritation of self-love or even a simple misunderstanding.

(c) The Church's decision is the decision of JESUS CHRIST. Whosoever opposes it is no longer one with CHRIST.

(d) St Peter had already received the power of the keys. This

IX. — THE FORGIVENESS OF INJURIES. THE PARABLE OF THE
TWO SERVANTS

(St Matth., XVIII, 21-35)

Then came Peter unto Him and said :

« — Lord, how often shall my brother offend against me, and I forgive him? till seven times? »

JESUS saith to him :

« — I say not to thee, till seven times; but till seventy times seven times. (a)

» Therefore is the kingdom of heaven likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. (b) And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had and payment to be made.

» But that servant falling down, besought him, saying :

« — Have patience with me, and I shall pay thee all. »

» And the Lord of that servant being moved with pity, let him go and forgave him the debt.

» But when that servant was gone out, he found a fellow servant that owed him a hundred pence : (c) and laying hold of him, he throttled him, saying :

power passed from St Peter into the Apostles, — Peter remaining the sole and sacred channel by which the power of binding and loosing descends from heaven and is multiplied in the Church.

(a) That is to say, infinitely.

(b) About two millions sterling.

(c) About two english sovereigns. — By this our Lord would have us understand that the offences we may receive from our neigh-

« — Pay what thou owest. »

» And his fellow servant, falling down, besought him, saying :

« — Have patience with me, and I will pay thee all. »

» And he would not : but went and cast him into prison, till he paid the debt.

» Now his fellow servants seeing what was done, were very much grieved and they came, and told their lord all that was done.

» Then his lord called him and said to him :

« — Thou wicked servant, I forgave thee all the debt, because thou besoughtest me : Shouldst thou not have had compassion also on thy fellow servant, even as I had compassion on thee? »

» And his lord being angry, delivered him to the torturers until he paid all the debt.

» So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. »

X. — UNITED PRAYER IN CHARITY

(St Matth., XVIII, 19-20)

« — Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered in my Name, there I am in the midst of them. » (a)

These are absolutely insignificant in comparison with our own offences against God.

(a) The divine Teacher did not say *I shall be* but *I am*, so strongly does the bond of charity in united prayer, draw Him. But we must nevertheless conclude that if the union of hearts is lacking He is no longer present, and that however long and insistent our prayers may be, they will not rise to the heavenly Father.

XI. — UNPROFITABLE SERVANTS

(St Luke, XVII, 7-10)

« — Which of you having a servant ploughing or feeding cattle will say to him when he is come from the field :

« — Immediately go, sit down to meat. »

» And will not *rather* say to him :

» Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shall eat and drink? »

» Doth he thank that servant, for doing the things which he commanded him? I think not.

» So you also, when you shall have done all these things that are commanded you, say : We are unprofitable servants; we have done that which we ought to do. »

Frontier of Galilee and of Samaria. — September

CHAP. XI. — FROM CAPHARNAUM
TO JERUSALEM

I. — JESUS' RELATIONS URGE HIM TO GO UP TO JERUSALEM

(St John, VII, 1-10)

After these things JESUS walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles (*a*) was at hand. And His brethren said to Him :

(*a*) A feast commemorating the forty years that the Hebrews passed in the desert of Arabia. It was kept on the 15th of September and lasted eight days. The Jews dwelt during this time in tents of foliage. The feast was not celebrated at that decadent period without serious disorders, as will be presently seen in the incident of the woman taken in adultery.

« — Pass from hence and go into Judea : that thy disciples also [in that country] may see thy works which thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. »

For neither did His brethren believe in Him.

Then JESUS said to them :

« — My time is not yet come ; but your time is always ready. The world cannot hate you ; but me it hateth : because I give testimony of it, that the works thereof are evil. Go you to this festival day, but I go not up to this festival day : because my time is not accomplished. »

II. — THE IMPENITENT CITIES CURSED

(St Matth., XI, 20-24 ; St Luke, X, 13-15)

When He had said these things, He himself staid in Galilee. Then began He to upbraid the cities wherein were done most of His miracles [and wherein His word was no longer to be heard], for that they had not done penance.

« — Wo to thee, Corozain. Wo to thee, Bethsaida : for if in Tyre and Sidon had been wrought the mighty works that have been done in you, they would have long ago done penance in sackcloth and ashes. But I say to you : it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

» And thou which art exalted unto heaven, thou shall be thrust down to hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. » (a)

(a) Compare these curses with the oracle of Isaias celebrating the arrival of Jesus in Galilee. (Part II, ch. XI.) No such favour will ever be

III. — THE INHOSPITALITY OF THE SAMARITANS

(St Luke, IX, 51-56 ; XVII, 11 ; St John, VII, 10)

After His brethren were gone up, it came to pass, when the days of His assumption were accomplishing, that He steadfastly set His face (*a*) to go to Jerusalem, not openly, but as it were in secret. And He sent messengers before His face : and going they entered into a city of the Samaritans to prepare for Him.

And they received Him not, because His face was of one going to Jerusalem. And when His disciples James and John had seen this, they said :

« — Lord, wilt thou that we command fire to come down from heaven and consume them ? »

And turning, He rebuked them, saying :

« — You know not of what spirit you are. (*b*) The Son of man came not to destroy souls, but to save. »

And they went into another town.

IV. — THE TEN LEPERS

(St Luke, XVII, 11-19)

And it came to pass, as they entered into a certain town, there met Him ten men that were lepers, who stood afar off ; and lifted up their voice saying :

granted to any nation. But Galilee was unable to appreciate God's gift, and now the Saviour's anathema has been terribly realised on the impenitent cities -- their very ruins have vanished.

(*a*) « Nature was afraid ; JESUS allowed it to be manifest in His agony in the garden. He willed to bear our weakness so far in order to teach us to conquer it. Let us follow Him, then, and after His example let us set our faces to meet duty, or penance, or mortification, or the Cross. » BOSSUET.

(*b*) The evangelical spirit is a spirit of charity and patience, not a spirit of severity and implacable justice such as existed under the old Law.

« — Jesus, Master, have mercy on us. »

Whom when He saw, He said :

« — Go show yourselves to the priests. »

And as they went, they were made clean. And one of them when he saw he was made clean, went back, with a loud voice glorifying God. And he fell on his face before His feet, giving thanks : and this was a Samaritan.

And JESUS answering, said :

« — Were not ten made clean? and where are the nine? ... There is no one found to return and give glory to God but this stranger. » (a)

And He said to him :

« — Arise, go thy way : for thy faith hath made thee whole. »

Jerusalem. — September 15-22

CHAP. XII. — THE FEAST OF TABERNACLES CHRIST TEACHES IN THE TEMPLE

I. — THE DIVINE NATURE OF OUR LORD'S TEACHING

(St John, VII, 11-18)

The Jews therefore sought [JESUS] on the festival day, and said :

« — Where is He? »

And there was much murmuring among the multitude concerning Him. For some said :

« — He is a good man. »

And others said :

« — No, but He seduceth the people. »

(a) Our Lord was only just crossing the frontier of Samaria; He was in the neighbourhood of Engadin. This is the reason why He only found one Samaritan among the lepers He healed; the others were Galileans.

Yet no man spoke openly of Him, for fear of the Jews. Now, about the midst of the feast, JESUS went up into the Temple, and taught.

And the Jews wondered, saying :

« — How doth this man know letters, having never learned? »

JESUS answered them and said :

« — My doctrine is not mine but His that sent me. If any man will do the will of Him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh the glory of him, that sent him, he is true, and there is no injustice in him. »

II. — HIS REPLY

TO THE REPROACH ON THE PROFANATION OF THE SABBATH

(St John, VII, 19-24)

« — Did not Moses give you the law, and yet none of you keepeth the law? [He said : Thou shalt not kill]. Why [then] seek you to kill me? »

The multitude answered and said :

« — Thou hast a devil ; who seeketh to kill thee? »

JESUS answered and said to them :

« — One work I have done [on the sabbath-day]; and you all wonder. (a) Therefore Moses gave you circumcision (not because it is of Moses but of the Fathers;) and on sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law may not be broken; are you angry at me because I have healed the whole man on the sabbath-day. Judge not according to the appearance, but judge just judgment. »

(a) Eighteen months had passed since JESUS healed the Paralytic at the Pool. Since then He had not returned to Jerusalem, but the hatred of the Jews had only become more intense.

III. — THE DIVINE NATURE OF HIS MISSION

(St John, VII. 25-32)

Some therefore of Jerusalem (a) said :

« — Is not this He whom they seek to kill? and behold, He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the CHRIST? But we know this man whence He is; but when the CHRIST cometh, no man knoweth whence He is. » (b)

JESUS therefore cried out in the Temple, teaching and saying :

« — You both know me, and you know whence I am, and I am not come of myself; but He that sent me is true, whom you know not. I know Him, because I am of Him, and He hath sent me. »

They sought therefore to apprehend Him; and no man laid hands on Him, because His hour was not come.

But of the people many believed in Him, and said :

« — When the CHRIST cometh, shall He do more miracles than these which this man doth? »

The Pharisees heard the people murmuring these things concerning Him : and the rulers and Pharisees sent ministers to apprehend Him.

IV. — HIS APPROACHING DEPARTURE OUT OF THE WORLD

(St John, VII. 33-36)

JESUS therefore said to them :

(a) The inhabitants of Jerusalem knew better than strangers the enmity of the chief priests against Jesus.

(b) The Prophets speaking of Christ's origin as Son of God had announced it as a profound mystery : « *Who shall proclaim His generation?* » asked Isaias. And Micah added : « *His origin is from the ages, from the days of eternity.* » Among the people some few consequently concluded that the Messiah would descend straight from Heaven and would appear on earth without any link of relationship with men.

« — Yet a little while I am with you : and *then* I go to Him that sent me. You shall seek me and shall not find me : and where I am, *thither* you cannot come. »

The Jews therefore said among themselves :

« — Whither will He go, that we shall not find Him ? will He go unto the dispersed among the Gentiles, (a) and teach the Gentiles ? What is this saying that He hath said : You shall seek me, and shall not find me ; and where I am, you cannot come. »

V. — JESUS THE SOURCE OF LIFE

(St John, VII, 37-39)

And on the last *and* great day of the festivity, JESUS stood and cried, saying :

« — If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of water.* » (b)

Now this He said of the Spirit which they should receive who believed in Him : for as yet the Spirit was not given, because JESUS was not yet glorified.

VI. — THE SENTIMENTS OF THE MULTITUDE

(St John, VII, 40-44)

Of that multitude therefore, when they had heard these words of His, some said :

(a) That is, the Jews dispersed among the Gentiles.

(b) Every day at dawn, in the week of the Feast of Tabernacles, a priest followed by the people in procession, went down to the Fount of Siloe and drew from it three measures of water into a golden vase ; then the procession accompanied him back to the Temple to the music of trumpets and cymbals. Whilst he poured the water on the altar Levites chanted the words : « *You shall draw waters with joy from the fountains of the Saviour.* » It was after this ceremony that JESUS lifted up His voice and said : « *If any one thirst,* » etc... thus publicly proclaiming that He was the expected *Saviour*.

« — This is the Prophet, indeed. » (a)

Others said :

« — This is the CHRIST. »

But some said :

« — Doth the CHRIST come out of Galilee? Doth not the Scripture say that CHRIST cometh out of the seed of David, and from Bethlehem, the town where David was? »

So there arose a dissension among the people because of Him. And some of them would have apprehended Him : but no man laid hands upon Him.

VII. — AT THE COUNCIL OF THE SANHEDRIN

(St John, VII, 45-53)

The ministers [sent to apprehend Him] therefore came to the chief priests and the Pharisees. And they said to them :

« — Why have you not brought Him? »

The ministers answered :

« — Never did man speak like this man. » (b)

The Pharisees therefore answered them :

« — Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude that knoweth not the law, is accursed. » (c)

Nicodemus said to them, he that came to Him by night, who was one of them :

« — Doth our law judge any man, unless it first hear him, and know what He doth? »

or *The Prophet* announced by Moses.

In these poor ministers hereby confessed although timidly, that Jesus seemed to them more than man.

or This shows the way these haughty tyrants regarded the people whom Jesus loved so well and who would have gone over to Him if they had not been prevented by the threats and falsehoods of their priests.

They answered and said to him :

« — Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not. »

And every man returned to His own house.

And JESUS went unto Mount Olivet.

VIII. — THE WOMAN TAKEN IN ADULTERY

(St John, VIII, 1-11)

And early in the morning JESUS came again into the Temple, and all the people came to Him, and sitting down He taught them.

And the Scribes and Pharisees bring unto him a woman taken in adultery and they set her in the midst, and said to Him :

« — Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? »

And this they said, tempting Him, that they might accuse Him. (a) But JESUS, bowing Himself down, wrote with His finger on the ground.

When therefore they continued asking Him, He lifted up Himself and said to them :

« — He that is without sin among you, let him first cast a stone at her. »

And again stooping down, He wrote on the ground.

But they, hearing *this* went out one by one beginning at the eldest. And JESUS alone remained, and the woman standing in the midst. (b)

(a) If He condemned her they could represent JESUS to the multitude as hard and implacable, and denounce Him to the Romans as usurping the power of condemnation to death, a right that no longer belonged to the Jews; if, on the contrary, He were to absolve her, they could pretend He was hostile to the Law and ready to condone any crime.

(b) « The greatest misery face to face with the greatest mercy. »
St AUGUSTINE.

Then Jesus, lifting up Himself, said to her :

« — Woman, where are they that accused thee? Hath
no man condemned thee? »

Who said :

« — No man, Lord. »

And Jesus said :

« — Neither will I condemn thee. Go, and now sin
no more. »

IX. — JESUS THE LIGHT OF THE WORLD

(St John, VIII, 12)

Again Jesus spoke to them, saying :

« — I am the Light of the world: (a) he that followeth
me walketh not in darkness, but shall have the Light
of life. »

X. — THE VALUE OF HIS WITNESS. HIS FATHER'S WITNESS

(St John, VIII, 13-20)

The Pharisees therefore said to Him :

« — Thou givest testimony of thyself: thy testimony
is not true. »

Jesus answered, and said to them :

« — Although I give testimony of myself, my testi-
mony is true: for I know whence I came and whither I
go: (b) but you know not whence I come or whither I go.

*(a) The Octave of the Feast of Tabernacles ended with the illumina-
tion of the Temple, an illumination that was reflected over the whole
world. Our Saviour asserted that the light that sprang from Him would
be reflected over the whole world.*

*(b) A Prophet, a worker of miracles, and, above all, a God, has no
need of other testimony beyond that of His own word confirmed by His
works. These are things that He alone can know. Thus Our Lord was
alone in His knowledge of whence He came and whither He was
going; no one else on earth could bear witness to Him in this
matter.*

You judge according to the flesh : I judge not any man. (a)
 And if I do judge, my judgment is true : because I am
 not alone, but I and the Father that sent me.

» And in your law it is written, that the testimony of
 two men is true. I am one that give testimony of myself :
 and the Father that sent me, giveth testimony of me. »

They said therefore to Him :

« — Where is thy Father? »

JESUS answered :

« — Neither me do you know, nor my Father : if you
 did know me, perhaps you would know my Father also. »

These words JESUS spoke in the treasury, teaching in
 the Temple : and no man laid hands on Him, because His
 hour was not yet come.

XI. — JESUS ANNOUNCES HIS RETURN TO HIS FATHER

(St John, VIII, 21-30)

Again therefore JESUS said to them :

« — I go and you shall seek me, and you shall die in
 your sin. Whither I go, you cannot come. »

The Jews therefore said :

« — Will He kill Himself, because He said : Whither
 I go you cannot come. »

And He said to them :

« — You are from beneath, I am from above. You
 are of this world, I am not of this world. Therefore I
 said to you, that you shall die in your sins. For if you
 believe not that I am He, you shall die in your sin. »

They said therefore to Him :

« — Who art thou? »

JESUS said to them :

« — The Beginning, who also speak unto you. Many
 things I have to speak and to judge of you ; but He that

(a) Before judging you I am come to offer you mercy.

sent me is true : and the things I have heard of Him, these same I speak in the world. »

And they understood not [then] that He called God His Father.

JESUS therefore said to them :

« — When you shall have lifted up the Son of man. (a) then shall you know that I am He, and that I do nothing of myself, but, as the Father hath taught me, these things I speak ; And He that sent me is with me, and He hath not left me alone : for I do always the things that please Him. »

When He spoke these things, many believed in Him.

XII. — TRUE LIBERTY

(St John, VIII, 30-41)

Then Jesus said to those Jews who believed Him :

« — If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free. »

They answered Him :

« — We are the seed of Abraham, and we have never been slaves to any man ; (b) how sayest thou : you shall be free ? »

JESUS answered them :

« — Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever : but the Son abideth for ever. If therefore the Son shall make you free, you shall be free indeed. (c) I know that you are the children

(a) When you have nailed me to the Cross.

(b) Blinded by passion they forgot their servitude in Egypt and the Babylonian captivity ; they forgot that at that very hour, they lay under the heaviest yoke of Rome.

(c) « The submission that sets us below God, sets us above all else » HENRIET.

of Abraham; but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and you do the things that you have seen with your father. »

They answered, and said to Him :

« — Abraham is our father. »

JESUS saith to them :

« — If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you which I have heard of God. This Abraham did not. You do the works of your father. »

They said therefore to Him :

« — We are not born of fornication : we have one Father, *even* God. »

XIII. — SATAN A LIAR AND MURDERER

(St John, VIII, 42-51)

JESUS therefore said to them :

« — If God were your Father, you would indeed love me. For from God I proceeded, and came : for I came not of myself, but He sent me. Why do you not know my speech? Because you cannot hear my word.

» You are of *your* father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.

» But if I say the truth, you believe me not. Which of you shall convince me of sin? (a) If I say the truth to you, why do you not believe me? He that is of God, heareth

(a) No man ever dared to utter such a defiance; nor have CHRIST'S innumerable enemies, desperate and foreseeing as they are, ever dreamed of taking it up.

the words of God. Therefore you hear them not, because you are not of God. »

The Jews therefore answered, and said to Him :

« — Do we not say well that thou art a Samaritan, and hast a devil? » (a)

JESUS answered :

« — I have not a devil ; but I honour my Father, and you have dishonoured me. But I seek not my own glory : there is one that seeketh and judgeth.

» Amen, amen, I say to you : If any man keep my word, he shall not see death for ever. »

XIV. — DIVINITY OF JESUS

(St. John, VIII, 52-59)

The Jews therefore said :

« — Now we know that thou hast a devil. Abraham is dead, and the Prophets ; and thou sayest : If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham who is dead ? and the Prophets are dead. Whom dost thou make Thyself? »

JESUS answered :

« — If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham [whom you call] your father rejoiced that He might see my day : he saw it and was glad. »

The Jews therefore said to Him :

« — Thou art not yet fifty years old, and hast thou seen Abraham? »

(a) They were not able to find the slightest appearance of sin in Him and yet did not hesitate to say He was possessed by a devil.

JESUS said to them :

« — Amen, amen, I said to you : Before Abraham was made, I am ! » (a)

They took up stones therefore to cast at Him. (b) But JESUS hid Himself, and went out of the Temple.

Jerusalem. — End of September

CHAP. XIII

THE CURE OF THE MAN BORN BLIND

I. — THE MIRACLE

(St John, IX, 1-12)

And [as He was leaving the Temple] JESUS passing by, saw a man who was blind from his birth.

And His disciples asked Him :

« — Rabbi, who hath sinned, this man, or his parents, that he should be born blind ? »

JESUS answered :

« — Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him. I must work the works of Him that sent me, whilst it is day : the night cometh when no one can work. As long as I am in the world, I am the Light of the world. »

When He had said these things, He spat on the ground, and made clay of the spittle and spread the clay upon his eyes, and said to him :

(a) « Our Lord did not say. « Before Abraham was, I am », but « before Abraham was made ». Recognize the Creator and acknowledge the creature. » (St AUGUSTINE.)

(b) The outer courts of the Temple were strewn with stones because of the important works that were carried on.

« — Go wash in the pool of Siloe, » (which is interpreted : Sent).

He went therefore and washed, and he came seeing.

The neighbours therefore, and they who had seen him before that he was a beggar, said :

« — Is not this he that sat, and begged? »

Some said :

« — This is he. »

But others said :

« — No, but he is like him. »

But He said :

« — I am he. »

They said therefore to him :

« — How were thy eyes opened? »

He answered :

« — That man that is called JESUS, made clay and anointed my eyes, and said to me : Go to the pool of Siloe and wash. And I went, I washed, and I see. »

And they said to him :

« — Where is He? »

He saith :

« — I know not. »

II. — THE PHARISEES' INQUEST

(St Jean, IX, 13-34)

They bring him that had been blind to the Pharisees. (2) Now it was the Sabbath when JESUS made the clay and opened his eyes.

Again therefore the Pharisees asked him, how he had received his sight. But he said to them :

« — He put clay upon my eyes, and I washed, and I see. »

(2) It was the part of the Pharisees, members of the great council, to pronounce on the lawfulness of a work done on the sabbath even if it were a miracle.

Some therefore of the Pharisees said :

« — This man is not of God, who keepeth not the Sabbath. »

But others said :

« — How can a man that is a sinner do such miracles? »

And there was a division among them.

They say therefore to the blind man again :

« — What sayest thou of Him that hath opened thy eyes? »

And he said :

« — He is a Prophet. »

The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight; and asked them, saying :

« — Is this your son, who you say was born blind? How then doth he see? »

His parents answered them and said :

« — We know that this is our son, and that he was born blind; but how he now seeth we know not; or who hath opened his eyes, we know not. Ask himself; he is of age, let him speak for himself. »

These things his parents said, because they feared the Jews. For the Jews had already agreed among themselves, that if any man should confess Him to be Christ, He should be put out of the synagogue. Therefore did his parents say : « He is of age, ask him. »

They therefore called the man again that had been blind, and said to him :

« — Give glory to God. We know that this man is a sinner. »

He said therefore to them :

« — If he be a sinner, I know not. One thing I know, that whereas I was blind, now I see. »

They said then to him :

« — What did He do to thee? How did He open thy eyes? »

He answered them :

« — I have told you already, and you have heard : why would you hear it again? Will you also become His disciples? »

They reviled him therefore, and said :

« — Be thou His disciple; but we are the disciples of Moses. We know that God spoke to Moses : but as to this man, we know not whence He is? »

The man answered and said to them :

« — Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. » (a)

They answered and said to him :

« — Thou wast wholly born in sins, and dost thou teach us? »

And they cast him out.

III. — CONSEQUENCES OF THE MIRACLE

(St John, IX, 35-41)

Jesus heard that they had cast him out; and when He had found him, He said to him :

« — Dost thou believe in the Son of God? »

He answered and said :

« — Who is He, Lord, that I may believe in Him? »

(a) God who is Truth would be making a compact with the impostor? He granted him the power of giving authority to his lies by miracles.

And JESUS said to him :

« — Thou hast both seen Him; and it is He that talketh with thee. »

And he said :

« — I believe, Lord. »

And falling down he adored Him.

And JESUS said :

« — For judgment I am come into this world : that they who see not may see; and that they who see, may become blind. » (a)

And some of the Pharisees, who were with Him, heard, and they said unto Him :

« — Are we also blind? »

JESUS said to them :

« — If you were blind, you should not have sin : but now you say : We see. (b) Your sin remaineth. »

The Mount of Olives. — End of September

CHAP. XIV. — THE GOOD SHEPHERD

(St John, X, 1-21)

« — Amen, amen, I say to you : he that entereth not by the door into the sheepfold, but climbeth up another way the same is a thief and a robber.

» But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep

(a) The learned Jews who claimed to be the most enlightened of men became blind by refusing to believe in JESUS CHRIST, whereas this humble and ignorant man on recovering his sight became a believer.

(b) This is the expression that modern rationalists use to this day in speaking of revealed truth : « We see sufficiently by our intelligence and reason and have no need of the light you bring us. » So that there is a formal and persistent opposition to the truth offered them, and this opposition fixes them in a sin that endures.

hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them : and the sheep follow him, because they know his voice.

» But a stranger they follow not, but fly from him, because they know not the voice of strangers. »

This proverb JESUS spoke to them. But they understood not what He spoke to them. JESUS therefore said to them again.

« — Amen, amen, I say to you : I am the door of the sheep. All *others*, as many as have come [that came not through me], are thieves and robbers : and the sheep heard them not.

» I am the door. (a) By me, if any man enter in, he shall be saved : and he shall go in, and go out, and shall find pastures. (b)

» The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly.

» I am the good Shepherd. The good Shepherd giveth His life for His sheep.

» But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth : and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling ; and he hath no care for the sheep.

(a) No one goes to the Father except by JESUS : no one enters the Church except by His grace ; none will gain Paradise except by His merits. He is truly the door that gives access to all good. It is by Him, by the vocation that comes from Him and by the consecration of His Church, that the shepherds must pass to the sheepfold.

(b) He will enjoy that fulness of liberty, grace and doctrine reserved for the children of God.

» I am the good Shepherd; and I know mine, and mine know me. As the Father knoweth me and I know the Father : and I lay down my life for my sheep.

» And other sheep I have, that are not of this fold ; them also I must bring, (a) and they shall hear my voice, and there shall be one fold and one shepherd.

» Therefore doth the Father love me : because I lay down my life that I may take it again. No man taketh it away from me : but I lay it down of myself, and I have power to lay it down ; and I have power to take it up again. This commandment have I received of my Father. »

A dissension rose again among the Jews for these words. And many of them said :

« — He hath a devil, and is mad : why hear you Him? »

Others said :

« — These are not the words of one that hath a devil. Can a devil open the eyes of the blind? »

Environs of Jerusalem. — October

CHAP. XV. — THE SEVENTY-TWO DISCIPLES SECOND MISSION IN JUDEA.

I. — DIRECTIONS GIVEN TO THE DISCIPLES. THEIR MISSION (St Luke, X, 1-12, 16)

And after these things the Lord appointed also other seventy-two ; and He sent them two and two before His face into every city and place whither He Himself was to come.

And He said to them :

« — The harvest indeed is great, but the labourers

(a) The gentile nations who will be converted.

are few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest.

» Go : Behold I send you as lambs among wolves. (a) Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

» Into whatsoever house you enter, first say : Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have : (b) for the labourer, is worthy of his hire. Remove not from house to house.

» And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say to them : The kingdom of God is come nigh unto you.

» But into whatsoever city you enter and they receive you not, going forth into the streets thereof, say : Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this that the kingdom of God is at hand.

» I say to you, it shall be more tolerable at that day for Sodom, than for that city.

» He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me. »

II. — THE RETURN OF THE DISCIPLES

(St Luke, X, 17-20)

And the seventy two returned with joy, (c) saying :

(a) Our Lord had sent His Apostles as sheep. He now sends the Disciples as lambs.

(b) In poverty with the poor, in abundance with the rich. « *I know how to be hungry* », says saint Paul, « *and I know how to abound* ».

(c) The mission of the Disciples lasted about fifteen days. Our Lord went Himself to preach where they had preceded Him, probably in the southern part of the Holy Land.

« — Lord, the devils also are subject to us in thy Name. »

And He said to them :

« — I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not this that spirits are subject unto you : but rejoice in this, that your names are written in heaven. »

III. — THE JOY OF THE SACRED HEART

(St Matth., XI, 25-30 ; St Luke, X, 21-24)

In that same hour, He rejoiced in the Holy Ghost, and said :

« — I confess to Thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.

» All things are delivered to me by my Father, and no one knoweth who the Son is but the Father ; and who the Father is but the Son, and to whom the Son will reveal *Him*. »

And turning to His disciples, He said :

« — Blessed are the eyes that see the things which you see. For I say to you that many Prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. »

IV. — THE SACRED HEART'S APPEAL

(St Matth., XI, 28-30)

« — Come to me, all you that labour, and are burdened, and I will refresh you.

» Take up my yoke upon you, and learn of me,

because I am meek and humble of heart : and you shall find rest to your souls.

» For my yoke is sweet and my burden light. » (a)

Mount of Olives. — October

CHAP. XVI. — THE GOOD SAMARITAN

(St Luke, X, 25-37)

And behold a certain lawyer stood up, tempting Him; and saying :

« — Master what must I do to possess eternal life? »

But He said to him :

« — What is written in the law? How readest thou? »

He answering said :

« — *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.* »

And He said to him :

« — Thou hast answered right : this do and thou shalt live. »

And he willing to justify himself, (b) said to JESUS :

« — And who is my neighbour? »

And JESUS answering, said :

« — A certain man went down from Jerusalem to Jericho, (c) and fell among robbers, who also stripped

(a) Here is revealed in all its tender mercy the divine Heart of Jesus. Never did human lips utter such words.

(b) Wishing to justify his question, to give a colour to it, or perhaps desiring to pose as a just man.

(c) Our Lord doubtless uttered this parable from the mount of Olives, round which the road from Jerusalem to Jericho winds.

him, and having wounded him, went away leaving him half dead.

» And it chanced that a certain priest went down the same way ; and seeing him passed by.

» In like manner, also a levite, when he was near the place and saw him, passed by.

» But a certain Samaritan being on his journey, came near him ; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine : and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said : « Take care of him and whatsoever thou shalt spend over and above, I at my return will repay thee. »

« — Which of these three in thy opinion was the neighbour to him that fell among robbers ? »

But he said :

« — He that shewed mercy to him. »

And JESUS said to him :

« — Go and do thou in like manner. »

Mount of Olives. — End of October

CHAP. XVII. — PRAYER ITS EFFICACY

I. — FORM OF THE LORD'S PRAYER

(St Luke, XI, 1-4)

And it came to pass, that as [JESUS] was in a certain place (*a*) praying, when He ceased, one of His disciples said to Him :

(*a*) According to an old tradition this place was the Mount of Olives. A carmelite convent now stands on the spot, and the Lord's prayer may be read on the walls of the cloister, in all the languages of the world.

« — Lord, teach us to pray, as John also taught his disciples. » (a)

And He said to them :

« — When you pray, say :

» Father, hallowed be Thy Name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation. »

II. — THE PARABLE OF THE FRIEND

(St Luke, XII, 5-8)

And He said to them :

« — Which of you shall have a friend, and shall go to him at midnight, and shall say to him : « Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. » And he from within should answer and say : « Trouble me not, the door is now shut, and my children are with me in bed ; I cannot rise and give thee. »

» Yet, if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend ; yet because of his importunity he will rise, and give him as many as he needeth. »

III. — THE PARABLE OF THE UNJUST JUDGE AND THE WIDOW

(St Luke, XVIII, 1-8)

And He spoke also a parable to them, that we ought always to pray, and not to faint. Saying :

(a) The disciple who asked this question had doubtless not heard the Sermon on the Mount (Part III, ch. V, § IX) Our Lord took advantage of the opportunity to teach the principal petitions of the *Pater* to those who did not know it.

« — There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: « Avenge me of my adversary. »

» And he would not for a long time. But afterwards he said within himself: « Although I fear not God, nor » regard man, yet because this woman is troublesome to » me, I will avenge her, lest continually coming she weary » me. »

And the Lord said :

« — Hear what the unjust judge saith. And will not God revenge His elect who cry to Him day and night: and will He have patience in their regard?... I say to you that He will quickly revenge them.

» But yet the Son of man when He cometh, shall He find, think you, faith on earth? » (a)

IV. — PARABLE OF THE PHARISEE AND OF THE PUBLICAN

(St Luke, XVIII, 9-14)

And to some who trusted in themselves as just, and despised others, He spoke also this parable :

« — Two men went up into the Temple to pray: the one a Pharisee and the other a publican.

» The Pharisee standing prayed thus with himself: « O God, I give thee thanks that I am not as the rest of » men, extortioners, unjust, adulterers, as also is this » publican. I fast twice in a week: I give tithes of all that » I possess. »

» And the publican standing afar off would not so much as lift up his eyes to heaven; but struck his breast, saying: « O God, be merciful to me a sinner. »

(a) This only deals with practical and living faith, for Holy Church will keep the sacred deposit of doctrinal faith to the end.

» I say to you, this man went down into his house justified rather than the other : because every one that exalteth himself shall be humbled ; and he that humbleth himself, shall be exalted. »

Bethany. — End of October

CHAP. XVIII. — MARTHA AND MARY

(St Luke, X, 38-42)

Now it come to pass as they went, that He entered into a certain town (*a*) and a certain woman : named Martha received Him into her house.

And she had a sister called Mary, who sitting also at the Lord's feet, heard His word.

But Martha was busy about much serving. Who stood and said :

« — Lord, hast thou no care that my sister hath left me alone to serve ? speak to her therefore, that she help me. »

And the Lord answering, said to her :

« — Martha, Martha, thou art careful, and art troubled about many things. But one things is necessary. Mary hath chosen the best part, (*b*) which shall not be taken away from her. »

(*a*) Bethany, near Jerusalem, on the other side of the Mount of Olives. This village was on the road Our Lord followed when going to Perea. Here dwelt Lazarus, the friend and probably the disciple of Jesus, with his two sisters. It was no doubt their hospitable house that sheltered Jesus and His followers when they returned to the Mount of Olives. Besides it is probable Our Lord had a certain number of friends in the luxurious villas and modest farmsteads that lay upon both sides of the hill.

(*b*) Our Lord here lays down the superiority the contemplative has over the active life. The union of both is perfection here below.

Perea. — November and December

CHAP. XIX. — FIRST MISSION IN PEREA

I. — THE CURSES PRONOUNCED ON THE PHARISEES
AND LAWYERS

(St Matth., XIX, 1; St Mark, X, 1; St Luke, XI, 37-41, 44-46, 51-54;
XII, 1)

And rising up from thence, [JESUS] cometh into the coasts of Judea, beyond the Jordan, [in the province of Perea] : and great multitudes flocked to Him again, and followed Him. He healed them there and, as He was accustomed, He taught them again.

And as He was speaking, a certain Pharisee prayed Him that He would dine with him. And He going in, sat down to eat. And the Pharisee began to say, thinking within himself, why He was not washed before dinner. And the Lord said to Him :

« — Now (a) you Pharisees, make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not He that made that which is without, make also that which is within? But yet that which remaineth, give alms; and behold all things are clean unto you. (b)

» But wo to you, because you are as sepulchres that appear not, and men that walk over, are not aware. »

And one of the lawyers answering, saith to Him :

(a) Despite the preaching of John and his severe and just reproofs, you hypocrites remain the same, you have no care except for what is external and you endeavour to display a vain imitation of holiness by multiplying observances, while your soul is abject in God's sight.

(b) One of the most odious vices of the Pharisees was their love of gain and attachment to this world's goods. Alms alone could free them from its tyranny.

« — Master, in saying these things, thou reproachest us also. »

But He said :

« — Wo to you lawyers also ; because you load men with burdens which they cannot bear, and you, yourselves, touch not the packs with one of your fingers.

» Wo to you, lawyers, for you have taken away the key of knowledge : you yourselves have not entered in, and those that were entering in you have hindered. » (a)

And as He was saying these things to them, the Pharisees and the lawyers began vehemently to urge Him, and to oppress His mouth about many things ; lying in wait for Him, and trying to catch something from His mouth that they might accuse Him.

And when great multitudes stood about Him, [after He had left the Pharisee's house] so that they trod one upon another, He began to say to His disciples :

« — Beware ye of the leaven of the Pharisees, which is hypocrisy. »

II. — THE PARABLE OF THE RICH MAN

(St Luke, XII, 13-21)

And one of the multitude saith to Him :

« — Master, speak to my brother that he divide the inheritance with me. »

But He said to him :

« — Man, who hath appointed me judge or divider among you ? » (b)

(a) The true knowledge of JESUS CHRIST leads to JESUS CHRIST. This knowledge then was the key of salvation. The doctors made use of it neither for themselves nor others. Far from this, they explained the Holy Books in such a manner as to lead away from the Saviour those who would have gone to Him.

(b) This was evidently a trap set by the Pharisees. They interfered without any right, in such divisions and took care to make over the

And He said to [the multitude].

« — Take heed and beware of all covetousness : for a man's life does not consist in the abundance of things which he possesseth. »

And He spoke a similitude to them, saying :

« — The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying : « What shall I do, because I have no room where to bestow my fruits? And he said : This will I do : I will pull down my barns, and will build greater : and into them will I gather all things that are grown to me, and my goods. « And I will say to my soul : Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. (a) »

» But God said to him : « Thou fool, this night do they require thy soul of thee ; (b) and whose shall those things be that thou hast provided? »

» So is he that layeth up treasure for himself, and is not rich towards God. »

III. — THE PARABLE OF THE FAITHFUL SERVANTS

(St Matth., XXIV, 42 ; St Luke, VII, 35-38)

« — Watch ye therefore, because ye know not what hour your Lord will come. (c)

larger share to themselves. It was to give a lesson to them and to set the people on guard against their dealings that our Saviour replied as He did : for He needed authority from no man.

(a) Poor soul that God alone can satisfy : the carnal man, as St Paul calls him, has nothing to offer it but carnal delights.

(b) « Whilst you are imagining that you can rest in your riches, not only your riches but your very soul that you have invited to enjoy them is taken from you. » BOSSUET.

(c) In the three next parables our Lord will be found insisting on the necessity of our being always ready to appear before God and not exposing ourselves to be taken by surprise like the rich man of the preceding parable.

» Let your loins be girt, (*a*) and lamps burning in your hands. (*b*) And you yourselves like to men who wait for their lord, when he shall return from the wedding: (*c*) that when he cometh and knocketh, they may open to Him immediately. Blessed are those servants, whom the Lord when He cometh, shall find watching. Amen, I say to you, that He will gird Himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. »

IV. — THE PARABLE OF THE WATCHFUL HOUSEHOLDER

(St Matth., XXIV, 43-44; St Luke, XII, 39-40)

« — But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

» Be you, then, also ready : for at that hour you think not, the Son of man will come. »

V. — THE PARABLE OF THE FAITHFUL STEWARD

(St Matth., XXIV, 45-51; St Luke, XII, 42-48)

And Peter said to Him :

« — Lord, dost thou speak this parable to us, or likewise to all? »

And the Lord said :

(*a*) « Gather your passions within bounds like a dress that would fly open without a girdle. A soul spread abroad in passions is cowardly, destitute of order, or propriety. » ROSSUET.

(*b*) The edification of good works.

(*c*) Among the Jews weddings were held at night and the banquet followed immediately. The wedding of which our Saviour speaks is that which He is to celebrate with His Church. His return will be at the particular, or the general judgment.

« — Who (thinkest thou), (a) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

» Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen, I say to you, he will set him over all he possesseth.

» But if that servant shall say in his heart : « My lord is long a coming » ; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk : the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers, and hypocrites. There shall be weeping and gnashing of teeth.

» And that servant who knew the will of his lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes, shall be beaten with few stripes. (b)

» And unto whomsoever much is given, of him much shall be required : and to whom they have committed much, of him they will demand the more. » (c)

VI. — THE FIRE FROM HEAVEN. THE BAPTISM OF THE PASSION

(St Luke, XII, 49-50)

« — I am come to cast fire on earth : (d) and what will I but that it be kindled?

(a) Our Saviour's reply to Peter was indirect but He gave him to understand that it was he, who should impart spiritual nourishment to the children of the Church.

(b) Our Lord is supposing his ignorance not to be absolutely invincible. Hence this prayer of the Psalmist : « Forgive, O Lord, the faults I have committed in ignorance ».

(c) A thought to be constantly dwelt upon by souls that God has favoured with His grace.

(d) The fire of charity, of love of God and of our neighbour.

» And I have a baptism, wherewith I am to be baptized : (a) and how am I straightened until it be accomplished. »

VII. — THE NECESSITY OF PENITENCE

(St Luke, XIII, 1-5)

And there were present at that very time some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. (b) And He answering said to them :

« — Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you : but unless you shall do penance, you shall all likewise perish. (c)

» Or those eighteen upon whom the tower fell in Siloe, and slew them; think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you : but except you do penance, you shall all likewise perish. »

VIII. — THE PARABLE OF THE BARREN FIG-TREE

(St Luke, XIII, 6-9)

He spoke also this parable :

« — A certain man had a fig-tree planted in his vine-

(a) The baptism of His Blood in the Passion. These two thoughts that follow each other are most probably only fragments of a discourse in which Our Lord recalled the great law of charity, and gave Himself as the pattern of that virtue in the Passion that He was about to suffer for the love of His Father and of souls.

(b) These were conspirators who had congregated under pretext of offering sacrifice to God. Their compatriots who shut their eyes to evangelical light were still more criminal in God's eyes.

(c) Our Lord was foretelling the terrible chastisement that awaited the Jews after the approaching ruin of Jerusalem by the Romans under Vespasian and Titus.

yard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard : « Behold for » these three years I come seeking fruit on this fig-tree, » and I find none. Cut it down therefore : why cumbereth » it the ground ? » But he answering said to him : « Lord, » let it alone this year also, until I dig about it, and dung » it and if happily it bear fruit ; but, if not, then after » that thou shalt cut it down. »

IX. — THE HEALING OF THE INFIRM WOMAN

(St Luke, XIII, 10-17)

And [JESUS] was teaching in their synagogue on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years : and she was bowed together, neither could she look upwards at all.

Whom when JESUS saw, He called her unto Him, and said to her :

« — Woman, thou art delivered from thy infirmity. »

And He laid His hands upon her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue, (being angry that JESUS had healed on the Sabbath,) answering said to the multitude :

« — Six days there are wherein you ought to work. In them therefore come, and be healed : and not on the sabbath-day. »

And the Lord answering him, said :

« — Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water ? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? »

And when He said these things, all His adversaries were ashamed : and all the people rejoiced for all the things that were gloriously done by Him.

X. — THE NARROW GATE

(St Luke, XIII, 22-30)

And He went through the cities and towns teaching, and making His journey to Jerusalem. And a certain man said to Him :

« — Lord, are they few that are saved ? » (a)

But He said to [the multitude].

« — Strive to enter by the narrow gate : for many, I say to you, shall seek to enter, and shall not be able.

» But when the Master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, « Lord, open to us » ; and he answering, shall say to you : « I know you not whence you are. »

» Then you shall begin to say : « We have eaten and drunk in thy presence, and thou hast taught in our streets. » And He shall say to you : « I know not whence you are : Depart from me all ye workers of iniquity. »

» There shall be weeping and gnashing of teeth ; when you shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out.

» And there shall come from the east and from the west, and the north and the south ; and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last. »

XI. — HEROD'S HOSTILE INTENTIONS

(St Luke, XIII, 31-33)

The same day there came some of the Pharisees, saying to Him :

(a) Our Lord left this question without a direct answer. He contented Himself with reminding us that we should first occupy ourselves with our own salvation and not neglect any effort to make it sure. That is all that is necessary for us to know.

« — Depart and get thee hence, for Herod (*a*) hath a mind to kill thee. »

And He said to them :

« — Go, and tell that fox : « Behold I cast out devils, » and do cures to day and to morrow, and the third day I » am consummated, (*b*) Nethertheless I must walk to day » and to morrow, and the day following, because it cannot » be that a Prophet perish out of Jerusalem. » (*c*)

XII. — THE CURE OF A DROPSICAL MAN

(St Luke, XIV, 1-6)

And it came to pass when JESUS went into the house of one of the chief of the Pharisees (*d*) on the sabbath-day to eat bread, that they watched Him.

And behold, there was a certain man before Him that had the dropsy.

And JESUS answering, spoke to the lawyers and Pharisees, saying :

« — Is it lawful to heal on the sabbath-day ? »

But they held their peace.

But He taking him, healed him, and sent him away. And answering them He said :

(*a*) It will be remembered that Herod whose capital was Tiberias resided chiefly in the fortress of Macheronte, east of the dead Sea in the country of Perea. Our Lord was preaching in the neighbourhood of this fortress.

(*b*) The word *day* among the Jews did not only mean a space of twenty-four hours, but often also a longer or shorter term. Here it refers to months, and Our Lord announces that His sacrifice will be consummated in the third month. No power could anticipate that hour.

(*c*) JESUS made this reflection with a bitter sadness. He was stating in fact that Jerusalem had a monopoly in its hostile attempts upon God's ambassadors.

(*d*) Our Saviour did not reject the Pharisees despite the extreme hate with which they pursued Him. He willed to exhaust every possible means for their conversion.

« — Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the sabbath-day? »

And they could not answer Him to these things.

XIII. — CHOOSING THE LOWEST PLACE

(St Luke, XIV, 7-11)

And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them :

« — When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him come and say to thee: « Give this man place »; and then thou begin with shame to take the lowest place.

» But when thou art invited, go, sit down in the lowest place: (*a*) that when he who invited thee cometh he may say to thee: « Friend, go up higher ». Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. »

XIV. — PREFERRING THE SOCIETY OF THE POOR TO THAT OF THE RICH

(St Luke, XIV, 11-14)

And He said to him also that had invited Him :

« — When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame,

(*a*) With sincerity and without feigned modesty realising that in the sight of God and your conscience, the last place is your due.

and the blind. (a) And thou shalt be blessed, because they have not wherewith to make thee recompense : for recompense shall be made thee at the resurrection of the just. »

XV. — THE PARABLE OF THE GUESTS WHO MADE EXCUSES

(St Luke, XIV, 15-24)

When one of them that sat at table with Him, had heard these things, he said to Him :

« — Blessed is he that shall eat bread in the kingdom of God. »

But He said to him :

« — A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse.

» The first said to him, « I have bought a farm and I must needs go out and see it; I pray thee, hold me » excused. »

» And another said, « I have bought five yoke of oxen, » and I go to try them : I pray thee, hold me excused. »

» And another said, « I have married a wife, and » therefore I cannot come. »

» And the servant returning said these things to his lord. Then the master of the house being angry said to his servant :

« — Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. »

(a) This is a rule of *counsel*; many saints have acted upon it admirably. However there are customs that it is advisable to respect; as we have already said, it is the virtue of *discretion* that regulates the other virtues.

[Having done so] the servant said : « Lord, it is done as thou hast commanded, and yet there is room. »

» And the lord said to the servant : « Go out into the highways and hedges ; and compel them to come in, that my house may be filled. » (a)

» But I say unto you that none of those men that were invited shall taste of my supper. » (b)

XVI. — DETACHMENT AND MORTIFICATION

(St Luke, XIV, 25-27)

[A certain day] there went great multitudes with [JESUS] : and turning He said to them :

« — If any man come to me, and hate (c) not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

» And whosoever doth not carry his cross and come after me, cannot be my disciple. »

XVII. — THE PARABLES OF THE TOWER AND THE KING WHO MADE WAR

(St Luke, XIV, 28-35)

« — For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he hath withal to finish *it* ; lest after he hath laid the foundation, and is not able to finish it,

(a) « It is well now and again, to practice a gentle violence, but all the prudence and moderation of an enlightened and really Christian charity must necessarily be combined with it. » BOSSUET.

(b) The master is no other than JESUS CHRIST, the banquet is the manifold graces of Redemption. The first guests are the Jews, those sought elsewhere, are the Gentiles.

(c) That is to say, must love his father, mother, etc. less than me and be ready even to leave them to follow me.

all that see him begin to mock him, saying : This man began to build and was not able to finish.

» Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

» So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

» Salt is good ; but if the salt shall lose its flavour, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out.

» He that hath ears to hear, let him hear. » (a)

Jerusalem. — December 20

CHAP. XX. — THE FEAST OF THE DEDICATION

(St John, X, 22-39)

And it was the feast of the Dedication (b) at Jerusalem ; and it was winter. And JESUS walked in the Temple in Solomon's porch ; the Jews therefore came round about Him, and said to Him :

« — How long dost thou hold our souls in suspense? If Thou be the CHRIST, tell us plainly. » (c)

(a) Before engaging in my service, that is before beginning the work of sanctification, before entering upon a ceaseless war against the devil and sinful nature, serious reflection is necessary, for it would be a disgrace to abandon me after having been once attached to my service, and thus to become as salt without savour.

(b) This feast had been instituted by Judas Macchabæus in remembrance of the purification of the Temple after its profanation by Antiochus.

(c) This declaration our Lord had made and repeated openly many times. The question of the Pharisees was only designed to draw from

JESUS answered them :

« — I speak to you and you believe not : the works that I do in the Name of my Father, they give testimony of me. But you do not believe : because you are not of my sheep. My sheep hear my voice : and I know them, and they follow me. And I give them life everlasting ; and they shall not perish for ever, and no man shall pluck them out of my hand.

» That which my Father hath given me is greater than all : and no one can snatch *them* out of the hand of my Father. I and the Father are one. »

The Jews then took up stones to stone Him.

JESUS answered them :

« — Many good works I have shewed you from my Father ; for which of those works do you stone me ? »

The Jews answered Him :

« — For a good work we stone Thee not, but for blasphemy ; and because that thou, being a man, makest thyself God. »

JESUS answered them :

« — Is it not written in your law : « *I said : you are gods ?* » If he called them gods to whom the word of God was spoken, and the Scripture cannot be broken ; do you say of Him, whom the Father hath sanctified and sent into the world : Thou blasphemest, because I said, I am the Son of God.

» If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works : that you may know and believe that the Father is in me, and I in the Father. »

They sought therefore to take Him ; and He escaped out of their hands.

Him some speech that should incriminate Him in public opinion and serve for a denunciation before the Sanhedrin.

Perea. — From the end of December to the beginning of March

CHAP. XXI. — THE SECOND MISSION IN PEREA

(St John, X, 40-42)

And He went again beyond the Jordan into that place where John was baptizing first : and there He abode.

And many resorted to Him, and they said :

« — John indeed did no sign : but all things whatsoever John said of this man were true. »

And many believed in Him.

I. — THE PARABLE OF THE SHEEP AND THE LOST GROAT

(St Luke, XV, 1-10)

Now the publicans and sinners drew near unto Him to hear Him. And the Pharisees and the Scribes murmured, saying :

« — This man receiveth sinners and eateth with them. » (a)

» And He spoke to them this parable, saying :

« — What man of you that hath an hundred sheep : and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it on his shoulders, rejoicing : and coming home call together his friends and neighbours, saying to them : « Rejoice with me because I have found my sheep that was lost? »

» I say to you that even so there shall be joy in hea-

(a) An occasional meal taken at the table of a sinner whose conversion is in progress is not the same as dwelling continuously among people of scandalous lives, as the Pharisees calumniously reproached our Lord with doing.

ven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

» Or what woman having ten groats : if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying : « Rejoice with me, because I have found the groat » which I had lost. »

» So, I say to you, there shall be joy before the Angels of God upon one sinner doing penance. »

II. — PARABLE OF THE PRODIGAL SON

(St Luke, XV, 11-32)

And [JESUS] said :

« — A certain man had two sons ; (a) and the younger of them said to his father : « Father, give me the portion of substance that falleth to me. » And he divided unto them his substance.

» And not many days after, the younger son gathering all together, went abroad into a far country ; and there wasted his substance living riotously.

» And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat ; and no man gave unto him.

» And returning to himself, he said :

« — How many hired servants in my father's house, abound with bread, and I here perish with hunger? I

(a) The elder son is the Jewish nation who served God in the hope of an earthly reward, but with a heart devoid of love. The younger is Him some race who had given way to every disorder but who at last serve for a desert, rose and cast itself into Our Lord's embrace.

will arise, and will go to my father, and say to him : « Father, I have sinned against heaven and before thee : I am not now worthy to be called thy son : make me as one of thy hired servants. »

» And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him.

» And the son said to him : « Father, I have sinned » against heaven and before thee, I am not now worthy » to be called thy son. »

» And the father said to his servants : « Bring forth » quickly the first robe, and put it on him, and put a ring » on his hand, and shoes on his feet : and bring hither the » fatted calf, and kill it, and let us eat and make merry : » because this my son was dead, and is come to life again : » was lost and is found. »

» And they began to be merry.

» Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him :

» — Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. »

» And he was angry and would not go in. (a) His father therefore coming out began to entreat him. And he answering said to his father :

« — Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends : but as soon as this thy son is come, who hath

(a) Divine mercy towards poor sinners is so marvellous that it can only be properly understood by the truly just whose heart is one with the Father's. He who is only just with the justice of the Pharisees is scandalized by it.

devoured his substance with harlots, thou hast killed for him the fatted calf. »

» But he said to him :

« — Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again ; he was lost and is found. »

III. — THE PARABLE OF THE UNJUST STEWARD

(St Luke, XVI, 1-15)

And [JESUS] also said to His disciples :

« — There was a certain rich man who had a steward : and the same was accused unto him, that he had wasted his goods.

» And he called him, and said to him :

« — How is it that I hear this of thee ? give an account of thy stewardship : for now thou canst be steward no longer. »

» And the steward said within himself :

« — What shall I do because my lord taketh away my stewardship ? To dig I am not able ; to beg I am ashamed. I know what I will do, that when I am removed from the stewardship, they may receive me into their houses. »

» Therefore calling together every one of his lord's debtors, he said to the first :

« — How much dost thou owe my lord ? »

» But he said :

« — An hundred barrels of oil. »

» And he said to him :

« — Take thy bill and sit down quickly and write fifty. »

» Then he said to another :

« — And how much dost thou owe ? »

» Who said :

« — An hundred quarters of wheat. »

» He said to him :

« — Take thy bill and write eighty. »

» And the lord commended the unjust steward, forasmuch as he had done wisely : (a) for the children of this world are wiser in their generation (b) than the children of light.

» And I say to you : Make unto you friends of the mammon of iniquity, (c) that when you shall fail they may receive you into everlasting dwellings.

» He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon; who will trust you with that which is true? And if you have not been faithful in that which is another's, who will give you that which is your own? (d)

» No servant can serve two masters, for either he

(a) He praised him not for his injustice but for his prudence in providing for the future.

(b) The children of this world are always faithful to the world's maxims and consistently pursue the advantages of this life, whereas too often the children of light disown the principles of faith and lose sight of eternal rewards.

(c) The riches of *iniquity* are so called not because they are ill gotten, — then they would have to be restored, — but because they engender pride and earthly attachment and too often serve the commission of sin.

(d) In the administration of a fortune, not our own, we are guarded against its dissipation by the prospect of the account that must be given, whilst in the administration of our own we easily excuse ourselves with this absurd pretext — « I do no one any harm but myself. » The *fortune that is not our own* is the transitory possessions of this world; they are really not ours, but God's who is pleased to put them at our service. Our *own* fortune is the merits acquired and the spiritual treasures of our soul; these are our very own and will pass with us into eternity.

will hate the one, and love the other : or he will hold to the one, and despise the other. You cannot serve God and mammon. » (a)

Now the Pharisees who were covetous, heard all these things : and they derided Him. And He said to them :

« — You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men is an abomination before God. »

IV. — THE PARABLE OF THE RICH MAN AND LAZARUS

(St Luke, XVI, 19-31)

« — There was a certain rich man, who was clothed in purple and fine linen : and feasted sumptuously every day.

» And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him ; moreover the dogs came and licked his sores.

» And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. (b) And the rich man also died : and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom; and he cried and said :

« — Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. »

(a) The demon of wealth.

(b) When JESUS spoke this parable, the Just of the Old Testament were not yet in heaven. They were waiting near to the Father of believers, for the risen Saviour to open the door. At a banquet the place next to the Master of the house was called the Host's *bosom*; now the joys of the Just in Limbo were assimilated to a feast where the happy guests sat close to their father Abraham.

» And Abraham said to him :

« — Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between you and us there is fixed a great chaos : so that they who would pass from hence to you, cannot, nor from thence come hither. »

» And he said :

« — Then, Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come in this place of torments. »

» And Abraham said to him :

« — They have Moses and the Prophets ; let them hear them. »

» But he said :

« — No, Father Abraham, but if one went to them from the dead, they will do penance. »

» And he said to him :

« — If they hear not Moses and the Prophets, neither will they believe if one rise again from the dead. »

V. — THE INTERIOR KINGDOM OF GOD AND THE ADVENT OF
THE ETERNAL KINGDOM OF JESUS CHRIST

(St Luke, XVII, 20-25)

And being asked by the Pharisees when the kingdom of God should come, [JESUS] answered them and said :

« — The kingdom of God cometh not with observation. Neither shall they say : « Behold here, or behold » there. » (a) For lo, the kingdom of God is within you. »

(a) The kingdom of God on earth is in no wise what the Pharisees were looking for. It is first in the heart, by faith, docility to the inspirations of grace and the practice of every virtue ; and next all over

And He said to His disciples :

« — The days will come when you shall desire to see one day of the Son of man ; and you shall not see it. And they will say to you. « See here, and see there. » Go ye not after, nor follow them : for as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven : so shall the Son of man be in His day. But first He must suffer many things, and be rejected by this generation. »

VI. — MARRIAGE INDISSOLUBLE

(St Matth., XIX, 3-9 ; St Mark, X, 2-12 ; St Luke, XVI, 18)

And there came to Him Pharisees tempting Him, saying :

« — Is it lawful for a man to put away his wife for every cause ? »

But He answering said to them :

« — What did Moses command you ? »

Who said :

« — Moses permitted to write a bill of divorce and to put *her* away. »

[JESUS] answering said to them :

« — Have ye not read that He who made man from the beginning, *made them male and female?* And he said : « *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.* » (a)

» Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

the world through the Catholic Church, God's true kingdom. It is not therefore just here and there, for it is throughout the world and in every soul that submits to the divine will.

(a) It was Adam who spoke the words, but God who inspired him. Adam only repeated God's words.

They say to Him :

« — Why then did Moses command to give a bill of divorce, and to put her away? »

He saith to them :

« — Because Moses by reason of the hardness of your heart, permitted you to put away your wives : but from the beginning it was not so.

» And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery ; but he that shall marry her that is put away, committeth adultery (a) And if the wife shall put away her husband, and be married to another, she committeth adultery. »

VII. — VIRGINITY

(St Matth., XIX, 10-12)

And [being come into the house] His disciples say unto Him :

« — If the case of a man with his wife be so, it is not expedient to marry. » (b)

Who said to them :

« — All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb : and there are eunuchs, who were made so by men : and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take let him take it. » (c)

(a) The conjugal bond can only be broken by the death of one of the married pair. It subsists even after a separation has taken place whatever may have been its cause. No human law can prevail against this divine law.

(b) This reflection of the Apostles shows us how completely the idea of the sanctity of marriage was debased even in the estimation of virtuous people.

(c) Our Saviour said no more about virginity, the time had not come. Later, legions of angelic souls were to embrace it.

VIII. — THE LITTLE CHILDREN

(St Matth., XIX, 13-15; St Mark, X, 13-16; St Luke, XVIII, 15-17)

Then were little children presented to Him, that He might touch them, and that He should impose hands upon them and pray. And the disciples rebuked those that brought them; whom when JESUS saw, He was much displeased and saith to them :

« — Suffer the little children to come unto me, and forbid them not : for the kingdom of heaven is for such. Amen, I say to you : Whosoever shall not receive the kingdom of God as a little child, shall not enter into it. »

And embracing them and laying His hands upon them, He blessed them, and departed from thence.

IX. — THE RICH YOUNG MAN CALLED TO BECOME PERFECT

(St Matth., XIX, 16-23; St Mark, X, 17-23; St Luke, XVIII, 18-24)

And when He was gone forth into the way, behold one, a certain young ruler, came running up to him, and kneeling before Him, asked Him :

« — Good Master, what shall I do that I may receive life everlasting. »

And JESUS said to him :

« — Why callest thou me good? None is good but One, *that is God* (a) But if thou wilt enter into life (b) keep the commandments. »

He said to Him :

« — Which? »

And JESUS said :

(a) So by calling me good you confess that I am God.

(b) Simply keeping the commandments is only *entering* into Life; we must go further to reach the *perfection* of Life.

« — Thou knowest the commandments : « *Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother,* » and, « *thou shalt love thy neighbour as thyself.* »

The young man saith to Him :

« — All these have I kept from my youth, what is yet wanting to me? »

Which when JESUS had heard, looking on him, He loved him, and said to him :

« — Yet one thing is wanting to thee : If thou wilt be perfect, go sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow me. » (a)

And when the young man had heard these words being struck sad at that saying, he went away sorrowful, for he had great possessions.

And JESUS looking round about, saith to His disciples :

« — How hardly shall they that have riches, enter into the kingdom of God. »

X. — RICH MEN AND THE KINGDOM OF HEAVEN :

(St Matth., XIX, 24-26 ; St Mark, X, 24-27 ; St Luke, XVIII, 25-27)

The disciples were astonished at His words ; but JESUS again answering, saith to them :

« — Children, how hard it is for them that trust in riches, to enter into the kingdom of God. It is easier for a camel to pass through [the door called] the Eye of a

(a) This is the counsel to follow *if we wish* to attain to perfection. For some souls whom God calls, the counsel borders upon a precept : not to respond may be to risk salvation. The young man was really called by JESUS : but he was held back by wealth. He resisted the divine appeal and gave the preference to *his riches*. But now — what is his eternity.

needle, (a) than for a rich man to enter into the kingdom of heaven. »

And when they had heard this, the disciples wondered very much and said :

« — Who then can be saved? »

And JESUS looking on them said :

« — With men it is impossible; but not with God. For all things are possible with God. »

XI. — THE RICHES OF EVANGELIC POVERTY

(St Matth., XIX, 27-30; St Mark, X, 28-31; St Luke, XVIII, 28-30)

And Peter began to say unto Him :

« — Behold we have left all things and have followed thee : what therefore shall we have? »

And JESUS said to them :

« — Amen, I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of His Majesty, you also shall sit on twelve seats judging the twelve tribes of Israel :

» There is no man who hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for my sake and for the Gospel, who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come life everlasting.

» But many that are first, shall be last; and the last, first. »

XII. — THE PARABLE OF THE LABOURERS IN THE VINEYARD

(St Matth., XX, 1-16)

« — The kingdom of heaven is like to an householder

(a) There was a gate of this name at Jerusalem. It was so narrow that camels had to be unladen to pass through; they then could only enter on their knees and with great difficulty.

who went out early in the morning to hire labourers into his vineyard. And having agreed with them of a penny a day, he sent them into his vineyard.

» And going out about the third hour, (a) he saw others standing in the market place idle, and he said to them :

« — Go, you also into my vineyard, and I will give you what shall be just. »

» And they went their way. And again he went out about the sixth and the ninth hour : and did in like manner.

» But about the eleventh hour he went out and found others standing, and he saith to them :

« — Why stand you here all the day idle? »

» They say to him :

« — Because no man hath hired us. »

» He saith to them :

« — Go ye also into my vineyard. »

» And when evening was come, the lord of the vineyard said to his steward :

« — Call the labourers and pay them their hire, beginning from the last even to the first. »

» When therefore they were come that came about the eleventh hour, they received every man a penny.

» But when the first also came, they thought that they should receive more : and they also received every man a penny. And receiving *it* they murmured against the master of the house, saying :

« — These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. »

» But he answering said to one of them :

¶ (a) The third hour answered to nine o'clock in the morning, the sixth to twelve, the ninth to three o'clock in the afternoon and the eleventh to five o'clock.

« — Friend, I do thee no wrong : didst thou not agree with me for a penny? »

» Take what is thine, and go thy way : I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? (a)

» So shall the last be first, and first last. For many are called, but few chosen. »

Bethania. — First days of March

CHAP. XXII. — LAZARUS OUR LORD'S FRIEND

I. — THE SICKNESS OF LAZARUS

(St John, XI, 1-10)

Now, there was a certain man sick named Lazarus, of Bethania, [Bethany] the town of Mary and of Martha her sister.

(And Mary was she that anointed the Lord with ointment and wiped His feet with her hair; whose brother Lazarus, was sick.)

The sisters therefore sent to Him, saying :

« — Lord, behold, He whom thou lovest is sick. »

(a) The five hours are also the five ages of life, childhood, adolescence, youth, maturity and old age, the day is the whole of life. At its close the steward, who is Our Lord distributes to each his wages, the same to all, namely, the Beatific Vision. By their activity the labourers of the last hour were able to do as much work as those called in the first hour. A life that is formally correct but that is not inspired by zeal for God's glory and for perfection is a life of small merit. At all events it is necessary that we should fully understand that our salvation depends first of all on the great mercy of God, who is free to dispense gifts as He wills and to whom He wills.

And JESUS, hearing it, said to them :

« — This sickness is not unto death, but for the glory of God, that the Son of man may be glorified by it. »

Now, JESUS loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days; then, after that, He said to His disciples :

« — Let us go into Judea again. »

The disciples say to Him :

« — Rabbi, the Jews but now sought to stone Thee : and goest thou thither again? »

JESUS answered :

« — Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because He seeth the light of this world : (a) But if he walk in the night, he stumbleth, because the light is not in him. »

II. — THE DEATH OF LAZARUS

(St John, XI, 11-19)

These things He said : and after that He said to them :

« — Lazarus, our friend, sleepeth ; (b) but I go that I may awake him out of sleep. »

His disciples therefore said :

« — Lord, if he sleep, he shall do well. »

But JESUS spoke of his death ; and they thought that He spoke of the repose of sleep. Then therefore JESUS said to them plainly :

(a) As long as the time appointed me by my Father lasts, I have nothing to fear from the plots of the Jews.

(b) In Christian language death is a sleep from which we shall awake at the resurrection. It is for this reason the places where the dead lie are called cemeteries, that is, dormitories.

« — Lazarus is dead ; and I am glad for your sakes, that I was not there, that you may believe : but let us go to him. »

Thomas therefore, who is called Didymus, said to his fellow disciples :

« — Let us also go, that we may die with Him. »

JESUS therefore came and found that he had been four days already in the grave.

(Now Bethania was near Jerusalem, about fifteen furlongs off) (*a*) and many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

III. — JESUS COMFORTS THE SISTERS OF LAZARUS

(St John, XI, 20-37)

Martha therefore, as soon as she heard that JESUS was come, went to meet Him ; but Mary sat at home.

Martha therefore said to JESUS :

« — Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. »

JESUS saith to her :

« — Thy brother will rise again. »

Martha saith to Him :

« — I know that he shall rise again in the resurrection at the last day. »

JESUS said to her :

« — I am the Resurrection and the Life : he that believeth in me although he be dead, shall live ; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? »

She saith to Him :

« — Yea, Lord. I have believed that thou art

(*a*) About two miles and a quarter.

CHRIST the Son of the living God, who art come into this world. »

And when she had said these things, she went and called her sister Mary secretly, saying :

« — The Master is come and calleth for thee. »

She, as soon as she heard *this*, riseth quickly and cometh to Him; for JESUS was not yet come into the town; but He was still in that place where Martha had met Him. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying :

« — She goeth to the grave, to weep there. »

When Mary, therefore, was come where JESUS was, seeing Him, she fell down at His feet, and saith to Him :

« — Lord, if thou hadst been here, my brother had not died. »

JESUS therefore, when He saw her weeping, and the Jews that were come with her weeping, and the Jews that were with her, groaned in His spirit, and troubled Himself, (a) and said :

« — Where have you laid him? »

They say to Him :

« — Come and see. »

And JESUS wept.

The Jews therefore said :

« — Behold how He loved him. »

But some of them said :

« — Could not He that opened the eyes of the man born blind, have caused that this man should not die? »

(a) He was troubled but by a free act of the will, and thus showed us that He was no stranger to such human emotions as are great and kindly.

a city that is called Ephrem, and there He abode with His disciples.

And the Pasch of the Jews was at hand : and many from the country went up to Jerusalem before the Pasch, to purify themselves. They sought therefore for JESUS ; and they discoursed one with another, standing in the Temple :

« — What think you, that He is not come to the festival day? »

And the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

II. — DEPARTURE FOR JERUSALEM

JESUS ANNOUNCES HIS PASSION AND RESURRECTION

(St Matth., XX, 17-19 ; St Mark, X, 32-34 ; St Luke, XVIII, 31-34)

And JESUS took unto Him the twelve, and they were in the way going up to Jerusalem ; and JESUS went before them, and they were astonished, and following, were afraid. (a)

And taking again the twelve apart, (b) He began to tell them the things that should befall Him :

« — Behold, we go up to Jerusalem and all things shall be accomplished which were written by the Prophets concerning the Son of man, He shall be betrayed to the chief priests, and to the Scribes, and Ancients, and they shall condemn Him to death, and shall deliver Him to the Gentiles. And they shall mock Him, and spit on Him, and scourge Him, and after they have scourged Him they will put Him to death. He shall be crucified : and the third day He shall rise again. »

(a) They knew there was everthing to fear from the Pharisees.

(b) Jesus was followed by a great number of disciples, the Apostles forming a separate group, as Mary and the holy women formed another.

And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

III. — THE AMBITIOUS REQUEST OF ZEBEDEE'S SONS

(St Matth., XX, 20-28; St Mark, X, 35-45)

Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him, who saith to her :

« — What wilt thou? »

She said to Him :

« — Say that these my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdom. »

And James and John the sons of Zebedee, came to Him, saying :

« — Master, we desire that whatsoever we shall ask, thou wouldst do it for us. »

But He said to them :

« — What would you that I should do for you? »

And they said :

« — Grant to us that we may sit, one on thy right hand, and the other on thy left, in thy kingdom. »

And JESUS answering said :

« — You know not what you ask. Can you drink of the chalice that I drink of? or be baptized by the baptism wherewith I am baptized? »

But they said to Him :

« — We can. »

And JESUS saith to them :

« — You shall indeed drink of the chalice that I drink of : and with the baptism wherewith I am baptized, you shall be baptized ; but to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared by my Father. »

And the ten hearing it, were moved with indignation against the two brethren.

But JESUS called them to Him and said :

« — You know that they who seem to rule over the gentiles, lord it over them ; and they that are the greater exercise power upon them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister. And whosoever will be first among you, shall be the servant of all. (a) Even as the Son of man is not come to be ministered to, but to minister, and to give His life for the redemption of all. »

IV. — THE BLIND MAN AT THE ENTRANCE OF JERICHO

(St Luke, XVIII, 35-43)

Now it came to pass when [JESUS] drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that JESUS of Nazareth was passing by. And he cried out, saying :

« — JESUS, Son of David, have mercy on me. »

And they that went before, rebuked him, that he should hold his peace. But he cried out much more.

« — Son of David, have mercy on me. »

And JESUS standing commanded him to be brought unto Him. And when he was come near, He asked him, saying :

(a) Authority in the Holy Church is most of all, participation in the bitter chalice of Our Lord. Those who must receive so dread a charge can only accept it with fear and trembling, from obedience and in pure love of God and of souls. Far from asserting themselves in domination over their brethren it is their duty to consider themselves as the servants and the last of all, ready for any toil, for any sacrifice, for any form of death.

« — What wilt you that I do for thee. »

But he said :

« — Lord, that I may see. »

And JESUS said to him :

« — Receive thy sight; thy faith hath made thee whole. » And immediately he saw, and followed Him, glorifying God. And all the people when they saw it, gave praise to God.

V. — ZACCHEUS

(St Luke, XIX, 1-10)

And entering in, He walked through Jericho. And behold there was a man named Zaccheus, who was the chief of the publicans and he was rich. And he sought to see JESUS who He was, and he could not for the crowd, because he was low of stature; and running before, he climbed up into a sycamore tree that he might see Him, for He was to pass that way.

And when JESUS was come to the place, looking up, He saw him, and said to him :

« — Zaccheus, make haste and come down, for this day I must abide in thy house. »

And he made haste and came down and received Him with joy.

And when all saw it, they murmured saying that He was gone to be a guest with a man that was a sinner.

But Zaccheus standing said to the Lord :

« — Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. »

JESUS said to him

« — This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. »

VI. — THE PARABLE OF THE POUNDS

(St Luke, XIX, 11-28)

As they were hearing these things, He added and spoke a parable because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested. He said therefore :

« — A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, (a) and said to them :

« — Trade till I come. »

» But his citizens hated him : and they sent an embassy after him, saying :

« — We will not have this man to reign over us. »

» And it came to pass that he returned, having received the kingdom. And he commanded his servants to be called, to whom he had given the money ; that he might know how much every man had gained by trading.

» And the first came, and said :

« — Lord, thy pound hath gained ten pounds. »

» And he said to him :

« — Well done, thou good servant ; because thou hast been faithful in a little, thou shalt have power over ten cities. »

» And the second came and said :

« — Lord, thy pound hath gained five pounds. »

» And he said to him :

« — Be thou also over five cities. »

» And another came, saying :

« — Lord, behold here is thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up what thou didst not

(a) The Hebrew *mina* was worth about four pounds

lay down, and thou reapest that which thou didst not sow.

» He saith to him :

« — Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow. And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? »

» And he said to them that stood by :

« — Take the pound away from him, and give it to him that hath ten pounds. »

» And they said to him :

« — Lord, he hath ten pounds. »

« — But I say to you that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him. (a)

» But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me. » (b)

VII. — THE TWO BLIND MEN AT THE GATE OF JERICHO

(St Matth., XX, 29-34 ; St Mark, X, 46-52 ; St Luke, XIX, 28)

And having said these things, when they went out from Jericho, a great multitude followed Him.

(a) The nobleman is our Lord : the kingdom He is to take possession of is heaven ; the servants are His disciples ; the mina that each of them receives is the gift of faith that ought to bear interest in good works ; the fellow citizens who would not have this man to reign over them are the Jews. The return of the king is first the particular, and later the general judgment.

(b) This sentence was executed on the Jews by the Romans under Vespasian and Titus. It will be executed in eternity on those who refuse the Royalty of JESUS CHRIST,

And behold, two blind men [one of which was] Bartimeus, the son of Timeus, [who] sat by the way side begging, heard that JESUS passed by, and they cried out, saying :

« — O Lord, thou Son of David, have mercy on us. »

And the multitude rebuked them that they should hold their peace. But they cried out the more, saying :

« — O Lord, thou Son of David, have mercy on us. »

And JESUS stood and commanded that they should be called.

And they [called them one after the other saying :]

« — Be of better comfort : arise, He calleth thee. »

Who casting off his garment, leaped up and came to Him. And JESUS said :

« — What will ye that I do to you ? »

They say to Him :

« — Lord, that our eyes be opened. »

And JESUS having compassion on them, touched their eyes ; And immediately they saw and followed Him. (a)

And JESUS went before, going up to Jerusalem.

(a) These two blind men had heard of the healing of another blind man at the entrance of Jericho. Persuaded that JESUS would grant them the same favour, they put themselves in His way, at the exit from the town, and made the same prayer. To reward their faith, JESUS questioned them as He had done the first blind man, and showed them that He was equally willing to heal them.

Bethania. — April 1

CHAP. XXIV. — THE FAREWELL SUPPER AT
BETHANIA

(St Matth., XXVI, 6-13; St Mark, XIV, 3-9; St John, VII, 1-11)

JESUS therefore six days before the Pasch (*a*) came to Bethania where Lazarus had been dead, whom JESUS raised to life.

And they made Him a supper there in the house of Simon the leper; and Martha served, but Lazarus was one of them that were at table with Him.

Mary therefore took a pound of ointment of right spikenard, of great price, and breaking the alabaster box, she poured it out upon His head as He sat at table; and anointed the feet of JESUS, and wiped His feet with her hair. And the house was filled with the odour of the ointment.

Then one of His disciples, Judas Iscariot, he that was about to betray Him, said :

« — Why was not this ointment sold for three hundred pence, and given to the poor? » (*b*)

Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein.

Now there were some of the disciples who [seduced by his example, but more sincere than Judas] had indignation within themselves [at such prodigality] and said :

(*a*) The evening of the same day on which He had healed the two blind men; for Bethania was only fifteen miles from Jericho, and Our Lord wished to hasten with His Apostles so as to keep the last Sabbath of His mortal life in the midst of the family He loved.

(*b*) « How loudly avarice speaks when it can wear the robe of charity! » BOSSUET.

« — To what purpose is this waste? For this ointment might have been sold for much, and given to the poor? »

And they murmured against her. But JESUS said :

« — Let her alone. Why do you molest her? She hath wrought a good work upon me. For the poor you have always with you, and whensoever you will, you may do them good ; but me, you have not always. What she had, she hath done ; for she in pouring this ointment upon my body hath done it for my burial. (a) Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. »

A great multitude of the Jews [at Jerusalem] knew that He was [at Bethania] and they came, not for JESUS' sake only, but that they might see Lazarus, whom He had raised from the dead.

But the chief priests thought to kill Lazarus also, because many of the Jews by reason of him, went away and believed in JESUS.

(a) « While justifying Mary, JESUS would at the same time show us that such honour was due to the virginal Body formed by the Holy Spirit, the sanctuary of the divinity, and by which death was to be conquered and sin abolished. What perfumes could be sufficiently exquisite to denote its purity. » BOSSUET.





N.

See

900 yds
850
800
750
700



65] Yds above the Mediterranean
NOTE. — The slope of M't Zion has been exaggerated to allow for the ancient walls

NOTE ON JERUSALEM

JERUSALEM (*Vision of peace*) probably owed its origin to Melchisedech, Priest of the true God in the days of Abraham. It was then called SALEM and Melchisedech was its king. When the Hebrews entered the promised land the Jebusites occupied a fortress on Mount Sion, rendered impregnable both by defensive works and the deep ravines that surrounded it. They gave it the name of JEBUS. Joab, captain of David's army took possession of it, and the city that henceforth comprised the ancient Salem and the conquered citadel took the name of Jerusalem, and became the capital of God's people, *the Holy City*. David enriched it with fine monuments and Solomon, his son, built the marvellous Temple that bears his name.

It was pillaged by Shesback king of Egypt, devastated by Joash, king of Israel, and finally reduced to ashes by Nebuchadnezzar, who carried its inhabitants captive to Babylon.

After an exile of seventy years the remnant of the Holy Nation returned to their country under the leadership of Zerubbabel: the town and the Temple rose again but nothing recalled their ancient glory.

The unfortunate city was afterwards taken successively by the kings of Persia, by Alexander the Great, and ultimately by Antiochus who completely gutted it. The Macchabees rebuilt it, but it ended by falling into the hands of the Romans under Pompey. The victors retained their conquest until the year 638 after CHRIST when it passed under the dominion of the Arabs.

In our Lord's day it had again become a city of *perfect beauty*. Herod the Great who ruled the Jews in the name of the Emperor Augustus, had undertaken the work of rebuilding its walls, towers and palaces; he had neglected nothing that could give to the Temple a splendour intended to efface that of Solomon.

We shall elsewhere tell of the appalling siege that Jerusalem was destined to undergo from Titus and its destruction by the Roman army, thirty-seven years after the crime of Calvary.

The following is Chateaubriand's melancholy sketch of Jerusalem in modern days :

« Seen from the Mount of Olives Jerusalem presents to the spectator's view, the superficial area of an inclined plane sloping from west to east. A crenellated wall strengthened by towers and a Gothic fortress, encloses the whole city leaving however outside of it Mount Sion which was formerly included.

» On the western side and in the centre of the town, towards Calvary, the houses are rather crowded together, but on the east, along the valley of Kedron, wide spaces are found; among them a belt surrounding the Mosque built over the remains of the Temple, and the almost deserted spot where the Castle of Antonia once stood.

» The houses in Jerusalem are massive square blocks very low, with neither windows nor chimneys; they are roofed by flat terraces or heavy domes and resemble prisons or tombs... The sight of these stone houses in the midst of a country covered with ruins and boulders, suggests the idea of the scattered monuments of a cemetery in the desert. »

Let us particularize, the monuments and sites of the Holy City and its environs connected with the Gospel story.

1° The Temple on the height of Mount Moriah; 2° The Cœnaculum, on the Southern part of Mount Sion; 3° A little further north, the Palace of the High-Priests and farther again, that of Herod the Great on the site of the Palace of David; 4° The Viaduct uniting Mount Sion with the Temple, above the Tyropeon, or cheese maker's valley; 5° Northwest of the Temple, the Fortress of Antonia which became Pilate's residence; 6° A few hundred yards to the north, the Palace of the Tetrarch Herod Agrippa, son of Herod the Great, and John the Baptist's murderer; 7° Near the Sheep-gate and under the northern walls of the Temple, the Probatic Piscina and the house of St Ann.

On the west of Jerusalem, Calvary; on the east, the valley of Kedron separating the town from the Mount of Olives; facing the Temple, at the foot of the Mount of Olives, the Garden of Gethsemani; the pool of Siloe or Fountain of the Virgin, on the slope of Mount Ophel; south of Sion, the Valley of Gehenna or Hinnon, with Haceldama; the Mount of Scandal behind the village of Siloe; and finally, on the other side of Gehenna, the hill of Evil Counsel where Our Saviour's death was determined.

PART THE FIFTH

HOLY WEEK

From Bethania to Jerusalem. — April 2

CHAP. I. — PALM SUNDAY

I. — AT BETHPHAGE

(St Matth., XXI, 1-3, 6, 7; St Mark, XI, 1-7; St Luke, XIX, 29-35)

The next day [after the Sabbath], going up to Jerusalem, when He was come nigh to Bethphage, unto Mount Olivet, JESUS sent two disciples, saying to them :

« — Go ye into the village that is over against you, and immediately at your coming in thither, you shall find an ass tied and a colt with her, upon which yet no man hath sat : loose *them* and bring *them* to me. And if any man shall say to you : « What are you doing? » Why do you loose them? » you shall say thus unto him : « Because the Lord hath need of them ; and forthwith he » will let them go. »

And the disciples going did as JESUS had commanded. They found the colt tied before the gate without in the meeting of two ways, and they loose him. And as they were loosing the colt, the owners thereof said to them :

« — What do you and why do you loose the colt? »

But they said :

« — Because the Lord hath need of him. »

And they brought the ass and the colt, and laid their garments upon the colt, and made Him sit thereon.

II. — THE TRIUMPHAL PROCESSION

(St Matth., XXI, 4, 5, 8, 9; St Mark, XI, 8-10; St Luke, XIX, 36-38;
St John, XII, 12-18)

And a very great multitude that was come to the festival day, when they heard that JESUS was coming to

Jerusalem, went forth to meet Him near the descent of Mount Olivet. And as they went they spread their clothes underneath in the way; and others cut boughs from the trees and strewed them in the way; [others] took branches of palm-trees; and the whole multitude of His disciples began with joy to praise God with a loud voice for all the mighty works they had seen, saying :

« — Hosanna, blessed is He that cometh in the Name of the Lord, the King of Israel : Blessed be the kingdom of our father David that cometh : Hosanna to the Son of David. Peace in heaven, and glory on high. Hosanna in the highest. »

And the multitudes that went before and that followed cried, saying :

« — Hosanna ! »

The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead; for which reason also the people came to meet Him, because they heard that He had done this miracle.

Now all this was done that it might be fulfilled which was spoken by the Prophet, saying : « *Tell ye the daughter of Sion : Fear not, daughter of Sion : Behold thy king cometh to Thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke.* »

These things His disciples did not know at first; but when JESUS was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

III. — THE VEXATION OF THE PHARISEES

(St Luke, XIX, 39, 40)

And some of the Pharisees from amongst the multitude said to Him :

« — Master, rebuke Thy disciples. »

To whom He said :

« — I say to you, that if these shall hold their peace, the stones will cry out. »

IV. — JESUS WEEPS OVER JERUSALEM

(St Luke, XIX, 41-44)

And when He drew near, seeing the city, He wept over it, saying :

« — If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes.

» For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. »

V. — JESUS' ENTRY INTO JERUSALEM. THE SECOND EXPULSION OF THE VENDORS FROM THE TEMPLE

(St Matth., XXI, 10-14; St Mark, XI, 11, 15-17; St Luke, XIX, 45-48)

And when He was come into Jerusalem, the whole city was moved, saying :

« — Who is this? »

And the people said:

« — This is JESUS, the Prophet from Nazareth of Galilee. »

And JESUS went into the Temple of God and began to cast out them that sold and bought in the Temple; and overthrew the tables of the money changers, and the chairs of them that sold doves. And He suffered not that any man should carry a vessel through the Temple, and He taught, saying to them :

« — Is it not written : « *My house shall be called the house of prayer to all nations? But you have made it a den of thieves.* »

And there came unto Him the blind and the lame in the Temple, and He healed them.

Which when the chief priests and the scribes had heard, they sought how they might destroy Him. For they feared Him because the whole multitude was in admiration at His doctrine; and they found not what to do to Him.

VI. — PRAISE FROM THE MOUTH OF CHILDREN

(St Matth., XXI, 15, 16; St John, XII, 19)

And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the Temple : « *Hosanna to the Son of David;* » were moved with indignation, and said to Him :

« — Hearest Thou what these say? »

And Jesus said to them :

« — Yea, have you never read : « *Out of the mouth of infants and of sucklings, thou hast perfected praise.* »

And leaving them He went out. The Pharisees therefore said among themselves :

« — Do you see that we prevail nothing? Behold the whole world is gone after Him. »

VII. — THE GENTILES WHO DESIRED TO SEE JESUS

(St John, XII, 20-26)

Now there were certain Gentiles among them who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying :

« — Sir, we would see JESUS. » (a)

Philip cometh and telleth Andrew. Again Andrew and Philip told JESUS. But JESUS answered them, saying :

« — The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone ; but if it die, it bringeth forth much fruit.

» He that loveth his life shall lose it ; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me let him follow me ; and where I am, there shall also my minister be. If any man minister to me, him will my Father honour. »

VIII. — JESUS IS TROUBLED. THE VOICE FROM HEAVEN

(St John, XII, 27-36)

« — Now is my soul troubled. And what shall I say ? Father save me from this hour. But for this cause, I came unto this hour. (b) Father, glorify Thy Name. »

A voice therefore came from heaven :

« — I have both glorified it, and will glorify it again. »

The multitude therefore that stood and heard, said that it had thundered. Others said :

« — An Angel spoke to Him. »

JESUS answered and said :

« — This voice came not because of me, but for your sakes. Now is the judgment of the world : now shall the prince of this world be cast out. And I if I be lifted up from the earth, will draw all things to myself. »

(Now this He said, signifying what death He should die.)

(a) Tradition has it that these gentiles were sent to JESUS by Abgar king of Edessa, to offer Him a refuge against Jewish fury.

(b) This prevision of His imminent sacrifice stirred the soul of JESUS to its profoundest depths ; it was the beginning of the agony of Gethsemani.

The multitude answered Him :

« — We have heard out of the law, that CHRIST abideth for ever ; and how sayest thou : « The Son of man » must be lifted up ? Who is this Son of man ? »

JESUS therefore said to them :

« — Yet a little while the Light is among you. Walk whilst you have the Light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the Light, believe in the Light, that you may be children of Light. »

IX. — HARDNESS OF HEART OF THE JEWS

(St John, XII, 37-43)

And whereas He had done so many miracles before them, they believed not in Him : That the saying of Isaias the Prophet might be fulfilled which he said : « *Lord who hath believed our hearing ? and to whom hath the arm of the Lord been revealed ?* »

Therefore they could not believe, because Isaias said again : « *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* » (a)

These things said Isaias, when he saw His glory and spoke of Him.

However many of the chief men also believed in Him ; but because of the Pharisees they did not confess Him ; that they might not be cast out of the synagogue.

For they loved the glory of men, more than the glory of God.

(a) It is the terrible mystery of the blinding of the spirit and the hardening of the heart. Alas ! in how many souls we see it renewed in this present generation !

X. — THE SUPREME EXHORTATION

(St John, XII, 44-50, 36 ; St Matth., XXI, 17 ; St Mark, XI, 11)

But JESUS cried and said :

« — He that believeth in me, doth not believe in me, but in Him that sent me. And He that seeth me, seeth Him that sent me. I am come a Light into the world ; that whosoever believeth in me may not remain in darkness.

» And if any man hear my words and keep them not, I do not judge him : for I came not to judge the world but to save the world. He that despiseth me and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father who sent me, He gave me commandment what I should say, and what I should speak. And I know that His commandment is life everlasting. The things therefore that I speak ; even as the Father said unto me, so do I speak. »

And having viewed all things round about, when now the eventide was come, He hid Himself from them [and] went out of the city to Bethania, with the twelve, and remained there.

Jerusalem. — April 3

CHAP. II. — MONDAY IN HOLY WEEK

I. — THE FIG-TREE CURSED

(St Matth., XXI, 18-19 ; St Mark, XI, 12-15)

And the next day, in the morning, when they came out from Bethania returning into the city, He was hungry. And when He had seen afar off, by the way side, a fig-tree having leaves, He came if perhaps He might find

anything in it. And when He was come to it, He found nothing but leaves, for it was not the time for figs; (a) and He said to it :

« — May no man hereafter eat fruit of thee anymore for ever. May not fruit grow on thee henceforward for ever. »

And His disciples heard it [and noticed His words].

II. — THE SANHEDRIN ASKS JESUS HIS AUTHORITY
FOR HIS ACTION
OF THE PREVIOUS DAY IN THE TEMPLE

(St Matth., XXI, 23-27; St Mark, XI, 27-33; St Luke, XX, 1-8)

And they come again to Jerusalem. And when He was walking in the Temple, [in the exterior galleries], teaching the people and preaching the Gospel, the chief priests and the scribes, with the ancients met together, and spoke to Him, saying :

« — Tell us by what authority dost thou do these things? Who is He that hath given thee this authority? » (b)

And JESUS answering said to them :

« — I will also ask you one word, and answer you me, and I will tell you by what authority I do these things. The baptism of John was it from heaven or of men? Answer me. »

But they thought with themselves, saying : If we say

(a) There are two seasons of figs, in the months of June and August. Our Lord knew this — why then did He curse the tree? Because it symbolized the Jewish nation. It was in fact a deceitful tree and only bore the appearance of fruitfulness. Good fig-trees first produce their fruit, then their leaves: this one had only leaves and no fruit. It was a degenerate tree, or a wild fig.

(b) They were alluding especially to the driving out of the sellers from the Temple.

from heaven; He will say: « Why then did you not believe him? » If we say from men we fear the people will stone us, for all men counted John that He was a Prophet indeed.

And they answering say to JESUS :

» — We know not. »

And JESUS saith to them :

« — Neither will I tell you by what authority I do these things. » (a)

III. — THE PARABLE OF THE TWO SONS

(St Mark, XII, I; St Matth., XXI, 28-32)

And He began to speak to them in parables :

« — What think you? A certain man had two sons, and coming to the first, he said : « Son, go work to day in » my vineyard. » And he answering said : « I will not. » But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering said : « I go, Sir, » and he went not.

» Which of the two did the father's will? »

They say to Him :

« — The first. »

JESUS said to them :

« — Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice and you did not believe him; but the publicans and the harlots believed him, but you seeing it, did not even afterwards repent that you might believe him. »

(a) Since you were not anxious to understand the character of John's mission, I need not justify my own, If you knew what my forerunner's mission was, you would also know mine; the one explains the other.

IV. — THE PARABLE
OF THE MURDEROUS VINEDRESSERS

(St Matth., XXI, 33-46 ; St Mark, XII, 1-12 ; St Luke, XX, 9-19)

Hear ye another parable :

« — There was a man, a hanseholder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country, and he was abroad for a long time.

» And when the time of the fruit drew nigh, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, who having laid hands on him, beat him and sent him empty away.

» And again he sent to them another servant ; and him they wounded in the head, and used him reproachfully, and sent him empty away.

» And again he sent another and him they killed : and cast him off.

» And many others ; some they stoned, some they beat, and others they killed.

» Therefore having yet one son most dear to him, the lord of the vineyard said : « What shall I do ? I will send » my beloved son ; it may be when they see him, they will » reverence him. » And last of all, he sent to them his son.

» But the husbandmen seeing the son, said among themselves :

« — This is the heir ; come let us kill him ; and we shall have his inheritance. »

» And taking him, they cast him forth out of the vineyard and killed him.

» When therefore, the lord of the vineyard shall come what will he do to these husbandmen ?

» They say to him :

« — He will bring these evil men to an evil end and

will let out his vineyard to other husbandmen that shall render him the fruit in due season. »

[JESUS answered] :

« — He will come and will destroy these husbandmen and will give the vineyard to others. » (a)

Which they hearing, said to Him :

« — God forbid. »

JESUS looking on them said :

« — Have you never read in the Scriptures : « *The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done and it is wonderful in our eyes?* »

» Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

» And whosoever shall fall on this stone shall be broken; and upon whomsoever it shall fall, it will grind him to powder. »

And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them, and, [with] the scribes, sought to lay hands on Him; but they feared the people, because they held Him as a Prophet. And leaving Him they went their way.

V. — THE PARABLE OF THE MARRIAGE FEAST

(St Matth., XXII, 1-14; St Luke, XIX, 47; XXI, 37)

And JESUS spoke again in parables, saying :

« — The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants

(a) This parable is easy to be understood, God is the householder, the Jewish nation is the vine. The tower and the wine press symbolize the Temple with the sacrifices offered there; the priests and the doctors are the vine dressers. The servants sent by the householder are the Prophets; JESUS CHRIST is His well beloved Son.

to call them that were invited to the marriage : and they would not come.

» Again he sent other servants, saying : « Tell them » that were invited : Behold I have prepared my dinner ; » my beeves and fatlings are killed, and all things are » ready : come ye to the marriage. »

» But they neglected and went their ways, one to his farm and the other to his merchandise. And the rest laid hands on his servants, and having treated them coutume-
lously put them to death.

» But when the king had heard of it, he was angry, and, sending his armies, he destroyed those munderers and burnt their city. (a) Then he saith to his servants :

« — The marriage indeed is ready ; but they that were invited were not worthy. Go ye therefore into the highways, (b) and as many as you shall find, call to the marriage. »

» And his servants going forth into the ways, gathered together all that they found, both bad and good ; and the marriage was filled with guests.

» And the king went in to see the guests : and he saw there a man who had not on a wedding garment. (c) And he saith to him :

« — Friend, how camest thou in hither not having on a wedding garment? »

(a) The king is God ; His son is JESUS CHRIST. The marriage is the union of JESUS with His Church ; the servants are the Prophets. The soldiers are the Romans who massacred more than eleven hundred thousand Jews, took ninety thousand prisoners whom they reduced to slavery, laid the Temple and the city of Jerusalem in ashes, and dispersed the remainder of the deicide nation.

(b) That is, the gentiles.

(c) All who sat at the table of an eastern monarch wore a dress presented by the king himself. This robe symbolizes a state of grace ; and among the baptized gentiles some will be found who are unworthy of the favour done them.

But he was silent. Then the king said to the waiters :
« — Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called but few are chosen. »

And in the day-time He was teaching in the Temple; but at night going out, He abode in the mount that is called Olivet.

Jerusalem. — April 4

CHAP. III. — TUESDAY IN HOLY WEEK

I. — THE WITHERED FIG-TREE

(St Matth., XXI, 20-22; St Mark, XI, 19-26)

When they passed by in the morning [the disciples] saw the fig-tree [that Jesus had cursed the day before] dried up from the roots. And seeing it [they] wondered, saying :

« — How is it presently withered away ! »

And Peter, remembering said to Him :

« — Rabbi, behold the fig-tree which thou didst curse, is withered away. »

And Jesus answering, said to them :

« — Have the faith of God. Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but whosoever shall say to this mountain : « Take up and cast thyself into the sea, » and shall not stagger in his heart, but believe that whatsoever he saith shall be done; it shall be done unto him.

» Therefore, I say unto you : All things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

» And when you shall stand to pray, forgive, if you have aught against any man, that your Father also who is in heaven, may forgive you your sins.

» But if you will not forgive, neither will your Father who is in heaven, forgive you your sins. » (a)

II. — THE HERODIANS AND CÆSAR'S TRIBUTE

(St Matth., XXII, 15-22; S Mark, XXII, 13-17; St Luke, XX, 20-26)

Then the Pharisees going, consulted among themselves how to ensnare [JESUS] in His speech. And being upon the watch they sent, with the Herodians, spies who should feign themselves just, that they might take hold of Him in His words, that they might deliver Him up to the authority and power of the governor. And they asked Him, saying :

« — Master, we know that thou art a true speaker and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men; tell us therefore what dost thou think : Is it lawful to give tribute to Cæsar, or not? »

But Jesus knowing their wickedness, and considering their guile, said :

« — Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. »

And they offered Him a penny, and JESUS saith to them :

« — Whose image and inscription is this? »

They say to Him :

« — Cæsar's. »

Then He saith to them :

« — Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's. » (b)

(a) Without replying directly to St Peter's exclamation, JESUS takes the opportunity to lay down the efficacy of prayer on two conditions — an entire faith, and perfect charity towards our neighbour. This second condition is perhaps more often lacking than the first, and therefore Our Saviour reminds us of it so insistently.

(b) Our Lord here laid down the great law of the legitimacy of temporal and spiritual power within their respective limits; at the same

And hearing (this) they could not reprehend His word before the people; and wondering at His answer, they held their peace, and leaving Him, went their ways.

III. — THE DISCOMFITURE OF THE SADUCEES

(St Matth., XII, 23-33; St Mark, XII, 18-27; St Luke, XX, 27-40)

That day there came to Him the Saducees (*a*) who say there is not resurrection, and asked Him, saying :

« — Master, Moses wrote unto us : « *If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.* » Now there were with us seven brethren : and the first took a wife and died leaving no issue. And the second took her and died : and neither did he leave any issue. And the third in like manner. And the seven all took her in like manner and did not leave issue. Last of all the woman died. In the resurrection therefore, when they shall rise again, whose wife of the seven shall she be ? for the seven had her to wife ? » (*b*)

And JESUS answering, said to them :

« — You err, not knowing the Scriptures, nor the power of God. The children of the world marry and are given in marriage; but they that shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married nor take wives; neither can they die any more, for they are equal to the Angels, and are the children of God, being the children of the resurrection.

time He showed the possibility and the duty of satisfying both of them where their claims exist side by side. He included in this grand sentence the whole obligations of man whose duty is to serve God whilst living in the society of his own kind. » SCHUAZ.

(*a*) Pitiless enemies of the Pharisees, but in order to destroy JESUS all sects united in one common hate.

(*b*) A fanciful and undignified conceit that was founded on the law of the Levirate of which we have spoken elsewhere.

» But as concerning the dead that they rise again, have you not read in the book of Moses how in the bush God spoke to him saying : « *I am the God of Abraham, and the God of Isaac and the God of Jacob.* » He is not the God of the dead, but of the living for all live to Him. You therefore do greatly err. »

And the multitudes hearing it were in admiration at His doctrine. And some of the scribes answering, said :

« — Master thou hast well said. »

And after [the Saducees] durst not ask Him any more questions.

IV. — THE PHARISEES' LAST REVERSE

(St Matth., XXII, 34-46; St Mark, XII, 28-37; St Luke, XX, 41-44)

The Pharisees hearing that He had silenced the Saducees, came together. And one of the scribes, a doctor of the law that had heard them reasoning together, and seeing that He had answered them well, asked Him, tempting Him :

« — Master which is the great commandment in the Law, the first commandment of all? »

And JESUS answered Him :

« — The first commandment of all is : « *Hear, O Israel : the Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* » This is the greatest and the first commandment.

» And the second is like to this : « *Thou shalt love thy neighbour as thyself.* » There is no other commandment greater than these. On these two commandments dependeth all the Law and the Prophets. »

And the scribe said to Him :

« — Well, master, thou hast said in truth, that there is one God, and there is no other besides Him; and that

He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as oneself is a greater thing than all the holocausts and sacrifices. »

And JESUS seeing that he had answered wisely, said to him :

« — Thou art not far from the kingdom of God. »

And no man after that durst ask Him questions.

And JESUS teaching in the Temple, and the Pharisees being gathered together, [He] asked them, saying :

« — What think you of CHRIST? Whose son is He? »

They say to Him :

« — David's. »

He saith to [the multitude] :

« — How do the Scribes say that CHRIST is the Son of David? How then doth David, by the Holy Ghost call Him Lord, in the book of Psalms, saying : « *The Lord said to my Lord : sit thou at my right hand, till I make thy enemies, thy footstool.* » If then David call Him Lord, how and whence is He His Son? »

And a great multitude heard Him gladly; and no man was able to answer Him a word; neither durst any man from that day forth ask Him questions.

V. — CHARGE AGAINST THE PHARISEES

(St. Matth., XXIII, 1-36; St. Mark, XII, 38-40; St. Luke, XX, 45-47)

And in the hearing of all the people, JESUS in His doctrine spoke to the multitudes and to His disciples, saying :

« — The Scribes and the Pharisees have sitten on the chair of Moses; all things therefore whatsoever they shall say to you, observe and do, but according to their works

do ye not, for they say and do not. They bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own, they will not move them. And all their works they do to be seen of men; for they make their phylacteries (*a*) broad and enlarge their fringes; (*b*) and they desire to walk in long robes and love salutations in the market place, and the first chairs in the synagogues, and the chief rooms at feasts, and so be called Rabbi.

» But be not you called Rabbi; for one is your Master and all you are brethren. And call none your father on earth, for one is your Father, who is in heaven. Neither be ye called masters (*c*) for one is your Master: CHRIST.

» He that is the greatest among you shall be your servant; and whosoever shall exalt himself, shall be humbled; and he that shall humble himself shall be exalted.

» But wo to you, Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, for you yourselves do not enter in, and those that are going in, you suffer not to enter.

» Wo to you, Scribes and Pharisees, hypocrites: because you devour the houses of widows feigning long prayers. For these you shall receive the greater judgment, and greater damnation.

» Wo to you, Scribes and Pharisees, hypocrites:

(*a*) Phylacteries were strips of parchment on which certain texts of the Holy Books were written; they were worn by the Jews on their foreheads and arms.

(*b*) The Law obliged the Jews to trim the four corners of their mantles with fringe.

(*c*) What our Lord desired was, that they should not take delight as the Pharisees did in these titles, but should attribute all authority, all paternity, all honour to the only Master, the only Father, the only God.

because you go round about the sea and the land to make one proselyte; (a) and, when he is made, you make him the child of hell twofold more than yourselves.

» Wo to you, blind guides that say : whosoever shall swear by the Temple, it is nothing; but he that shall swear by the gold of the Temple, is a debtor. Ye foolish and blind : for whether is greater, the gold or the Temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing : but whosoever shall swear by the gift which is upon it, is a debtor. Ye blind : for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the Temple, sweareth by it, and by Him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

» Wo to you, Scribes and Pharisees, hypocrites : because you tithe mint, and anise, and cummin, and have left the weightier things of the law : judgment, and mercy and truth. These things you ought to have done, and not to leave those undone.

» Blind guides, who strain out a gnat and swallow a camel.

» Wo to you, Scribes and Pharisees, hypocrites : because you make clean the outside of the cup and of the dish, but within, you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

» Wo to you, Scribes and Pharisees, hypocrites : because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also out-

(a) The proselyte was a pagan who embraced Judaism.

wardly appear to men just; but inwardly you are full of hypocrisy and iniquity.

» Wo to you, Scribes and Pharisees, hypocrites, that build the sepulchres of the Prophets and adorn the monuments of the just, (a) and say: If we had been in the days of our fathers we would not have been partakers with them in the blood of the Prophets; wherefore you are witnesses against yourselves, that you are sons of them that killed the Prophets.

» Fill ye up then the measure of your fathers. (b)

» You serpents, generation of vipers, how will you flee from the judgment of hell?

» Therefore, behold, I send to you Prophets, and wise men, and Scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city, that upon you may come all the just blood that hath been shed upon earth, from the blood of Abel the just, even unto the blood of Zacharias, son of Barachias, whom you killed between the Temple and the altar. Amen, I say to you, all these things shall come upon this generation.

» Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

» Behold, your house shall be left to you, desolate.

» For I say to you, you shall not see me henceforth till you say: Blessed is He that cometh in the Name of the Lord. »

(a) You venerate the Prophets whom death has silenced, and who can no more reproach you with your crimes; but you kill those who protest against the abominations you practice.

(b) The crime you are about to commit in putting me to death is alone infinitely more heinous than all the crimes of your fathers.

VI. — THE WIDOW'S MITE

(St Mark, XII, 41-44; St Luke, XXI, 1-4)

And JESUS sitting over against the treasury [wherein were deposited the offerings for the Temple] beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling His disciples together, He saith to them :

« — Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury, for all they did cast in of their abundance; but she of her want, cast in all she had, *even her whole living.* »

VII. — PROPHECY OF THE RUIN OF THE TEMPLE

(St Matth., XXIV, 1, 2; St Mark, XIII, 1, 2; St Luke, XXI, 5, 6)

JESUS, being come out of the Temple, went away; and His disciples came to shew Him the buildings of the Temple. And one of His disciples said to him :

« — Master, behold what manner of stones and what buildings *are here?* »

And some saying of the Temple that it was adorned with goodly stones and gifts, JESUS answering said to them :

« — Seest thou all these great buildings? do you see all these things? Amen, I say to you, the days will come in which there shall not be left here a stone upon a stone that shall not be destroyed. »

VIII. — ON THE MOUNT OF OLIVES.

JESUS PREDICTS FUTURE WOES

(St Matth., XXIV, 3-14; St Mark, XIII, 3-13; St Luke, XXI, 7-19)

And as He sat on mount Olivet, over against the

Temple, Peter, and James, and John, and Andrew, came to Him privately and asked Him apart :

« — Master, tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled? and what shall be the sign of thy coming and of the consummation of the world? »

And Jesus answering, began to say to them :

« — Take heed lest any man deceive you. For many shall come in my Name, saying : « I am CHRIST, and the » time is at hand, » and they shall deceive many ; go ye not therefore after them. (a)

» And you shall hear of wars and rumours of wars, and seditions. See that ye be not troubled. Fear ye not, for these things must come to pass, but the end is not yet. »

Then He said to them :

« — Nation shall rise against nation, and kingdom against kingdom ; and there shall be earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs. (b) These things are the beginning of sorrows.

» And before all these things, they will lay hands and persecute you ; Then shall they deliver you up into prisons and to councils to be afflicted, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake and they shall put you to death, And you shall be hated by all nations for my Name's sake.

» And it shall happen unto you for a testimony. Lay

(a) Many false messiahs appeared in fact between our Lord's death and the fall of Jerusalem. A still greater number will appear at the end of the world, besides Anti-Christ himself.

(b) *The Acts of the Apostles*, the Jewish historian Josephus and many contemporary historians bear witness that all these signs took place before the ruin of the Holy City. These visitations however were nothing in comparison to those which will precede the end of the world. What has been seen is a pledge of what will be.

it up therefore in your hearts : When they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak ; but whatsoever shall be given you in that hour, that speak ye, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay, for it is not you that speak but the Holy Ghost, the Spirit of your Father which is in you.

» And then shall many be scandalized ; and shall betray one another ; and shall hate one another. The brother shall betray his brother unto death and the father his son ; and children shall rise up against the parents and shall work their death. And you shall be betrayed by your parents and brethren, and kinsmen and friends ; and some of you they will put to death. And you shall be hated of all men for my Name's sake. But a hair of your head shall not perish. In your patience you shall possess your souls

» And many false Prophets shall rise and shall seduce many ; and because iniquity hath abounded the charity of many shall grow cold. But he that shall persevere to the end shall be saved.

» And this Gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come. » (a)

IX. — PROPHECY OF THE DESTRUCTION OF JERUSALEM

(St Matth., XXIV, 15-22 :

St Mark, XIII, 14-20 ; St Luke, XXI, 20-24)

« — When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand ; [and] when you shall see the abomination of

(a) The Gospel had been published in every part of the known world before the destruction of Jerusalem and the martyrdom of the Apostles ; it will have been preached throughout the entire universe before the end comes.

desolation (*a*) which was spoken of by Daniel the Prophet standing where it ought not in the holy place, he that readeth, let him understand.

» Then let them that are in Judea flee unto the mountains; and those who are in the midst thereof, depart out; and those that are in the countries, not enter into it. And let him that is on the housetop, not go down into the house, nor enter therein to take anything out of the house; and let him that shall be in the field not turn back to take up his garment; for these are the days of vengeance, that all things may be fulfilled that are written. Wo to them that are with child, and give suck in those days. But pray ye that your flight be not in the winter, or on the Sabbath.

» There shall be then such tribulations as were not from the beginning of the world until now, neither shall be; for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened. »

X. — PROPHECY OF THE COMING OF THE SON OF MAN AT THE LAST DAY

(S. Matth., XXIV, 23-31; St. Mark, XIII, 21-27;
St. Luke, XXI, 25-27; XVII, 36-37)

« — Then if any man shall say to you, « Lo, here is CHRIST, or there, » do not believe him. For there shall

(*a*) During the siege of Jerusalem factious men called zealots, profaned the Temple by so many crimes and abominations that Titus himself shuddered with horror at their recital, and called God to witness he was not the cause of them. He even many times implored these wretches to put an end to their monstrous excesses.

rise false christs and false prophets ; and they shall show great signs and wonders, insomuch as to deceive and to seduce, (if possible), even the elect.

» Take you heed therefore : behold I have foretold you all things.

» If therefore they shall say to you : Behold CHRIST is in the desert, go ye not out ; Behold *He is* in the closets, believe it not.

» For as lightning cometh out of the east, and appear-eth into the west, so shall also the coming of the Son of man be. »

[The disciples] answering say to Him :

« — Where, Lord ? »

Who said to them :

« — Wheresoever the body shall be, thither will the eagles also be gathered together. (a)

» And immediately after the tribulations of those days, there shall be signs in the sun, and in the moon, and in the stars ; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And upon the earth *there shall be* distress of nations by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come over the whole earth.

» And then shall appear the sign of the Son of man in heaven. (b) And then shall all the tribes of the earth mourn ; and they shall see the Son of man coming in the clouds of heaven with much power and majesty.

» And He shall send His Angels with a trumpet and

(a) As the eagles soon find the body which serves them as their prey, so will the just fly straight to Him who is their life throughout eternity.

(b) The sign of the ensanguined but luminous Cross, which will appear in the dark and troubled firmament.

a great voice; and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

» But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. »

And He spoke to them a similitude :

« — See the fig-tree and all the trees : when the branch thereof is tender, and the leaves come forth, when they now shoot forth their fruit, you know that the summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand, that it is nigh *even* at the doors.

» Amen, I say to you : This generation shall not pass away till all these things be fulfilled. (*a*) Heaven and earth shall pass away, but my words shall not pass away. »

XI. — WATCHING AND UNCEASING PRAYER IN
EXPECTATION OF THE SON OF MAN

(St Matth., XXIV, 37-42 ;

St Luke, XVII, 26-35 ; XXI, 34-36 ; St Mark, XIII, 33-37)

« — But of that day or hour, no man knoweth, neither the Angels of heaven, nor the Son (*b*), but the Father alone.

» And as it came to pass in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe

(*a*) Taken literally this was fulfilled at the destruction of Jerusalem which happened forty years after the death of our Saviour. It applies equally to the end of the world, but then by *this generation of men* we must understand the *human race*.

(*b*) The Son does not know it to communicate it, as the confessor knows nothing of what he hears under the seal of confession. (P. DE LISY.)

entered into the ark. And they knew not till the flood came and took them away and destroyed them all. So also shall the coming of the Son of man be.

» Likewise as it came to pass in the days of Lot : They did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone and destroyed them all. Even thus shall it be when the Son of man shall be revealed.

» Then two shall be in the field : one shall be taken, and one shall be left. Two women shall be grinding at the mill : one shall be taken, and one shall be left ; in that night, there shall be two men in the bed : the one shall be taken and the other left. Remember Lot's wife.

» Take ye heed, watch and pray. For ye know not when the time is. [Again I say unto you :] Take ye heed to yourselves, lest perhaps your hearts be overcharged with surfeating and drunkenness and the cares of this life : and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

» Even as a man who going into a far country left his house ; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore for you know not when the Lord of the house cometh ; at even, or at midnight, or at the cock crowing, or in the morning, lest coming on a sudden, He find you sleeping.

» And what I say to you, I say to all : Watch. »

XII. — THE PARABLE OF THE TEN VIRGINS

(St Matth., XXV, 1-13)

« — Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the

bridegroom and the bride. (a) And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them : but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept.

» And at midnight, there was a cry made :

« — Behold the bridegroom cometh, go ye forth to meet him. »

» Then all those virgins arose and trimmed their lamps. And the foolish said to the wise :

« — Give us of your oil, for our lamps are gone out. »

» The wise answered, saying :

« — Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. »

» Now, whilst they went to buy, the bridegroom came : and they that were ready, went in with him at the marriage, and the door was shut.

» But at last come also the other virgins, saying :

« — Lord, Lord, open to us. »

But he answering said :

« — Amen I say to you, I know you not. » (b)

« — Watch ye therefore, because you know not the day nor the hour. »

(a) In Jewish weddings the bridegroom, surrounded by friends, went by night to the house of the bride, and from it conducted her to his own. Virgins chosen by the bride herself, went out to meet the bridegroom with lamps and torches in their hands. After accompanying him to the bride's dwelling they attended both to the nuptial home where they were admitted to share the delights of the feast.

(b) The ten virgins are all the faithful : the lamp is faith ; the oil is the charity that produces good works ; the delay of the bridegroom is the time that divides us from the last judgment ; the sleep is death ; the clamorous awakening is the general resurrection, when each will only find in his lamp the oil of charity and holy deeds he provided before death ; the banquet hall is heaven.

XIII. — THE PARABLE OF THE FIVE TALENTS

(St Matth., XXV, 14-30)

[« — Again the kingdom of God shall be] even as a man [who] going into a far country, called his servants and delivered to them his goods.

» And to one, he gave five talents, and to another two, and to another one, to every one according to his proper ability : and immediately, he took his journey.

» He that had received the five talents, went his way, and traded with the same and gained other five ; and, in like manner, he that had received the two gained other two : but he that had received the one, going his way, digged into the earth and hid his lord's money.

» But after a long time the lord of these servants came, and reckoned with them.

» And he that had received the five talents coming, brought other five talents, saying :

« — Lord thou didst deliver to me five talents, behold I have gained other five talents over and above. »

» His lord said to him :

« — Well done, good and faithful servants, because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy lord.

» And he also that had received the two talents, came and said :

« — Lord, thou deliveredst two talents to me : behold, I have gained other two. »

» His lord said to him :

« — Well done, good and faithful servant : because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy Lord. »

» But he that had received the one talent, came and said :

« — Lord, I know that thou art a hard man ; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth : behold here thou hast that which is thine. »

» And his lord answering, said to him :

« — Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed ; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

» Take ye away therefore the talent from him and give it him that hath ten talents.

» And the unprofitable servant cast ye out into the exterior darkness : There shall be weeping and gnashing of teeth. »

XIV. — THE LAST JUDGMENT

(St. Matth., XXV, 31-46 ; XXVI, 1, 2 ; St. Luke, XXII, 1)

« — And when the Son of man (*a*) shall come in His Majesty, and all the Angels with Him, then shall He sit upon the seat of His Majesty :

» And all the nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats : and He shall set the sheep on His right hand, but the goats on His left.

» Then shall the King say to them that shall be on His right hand :

« — Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world !

(*a*) It is as Man and Son of man that CHRIST will come to judge men, His brethren, in all the splendour of His power and majesty.

» For I was hungry, and you gave me to eat : I was thirsty and you gave me to drink : I was a stranger and you took me in : naked and you covered me : sick and you visited me : I was in prison and you came to me. »

» Then shall the just answer Him, saying :

« — Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee to drink? And when did we see thee a stranger, and took thee in? or naked and covered thee! Or when did we see thee sick or in prison, and came to thee? »

» And the King answering shall say to them :

« — Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. » (a)

» And He shall say to them also that shall be on His left hand :

« — Depart from me, you cursed, (b) into everlasting fire which was prepared for the devil and his angels.

» For I was hungry and you gave me not to eat : I was thirsty and you gave me not to drink. I was a stranger and you took me not in : naked, and you covered me not : sick and in prison, and you did not visit me. »

» Then, they also, shall answer Him, saying :

« — Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? »

Then He shall answer them, saying :

« — Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. »

(a) « Alms given to the poor are in CHRIST's light more meritorious than if they were given to CHRIST in His own person, because they are enriched with the merit of seeing JESUS in the poor. » P. DE LIGNY.

(b) *Cursed* simply, not *Cursed of my Father* similarly to what He said of the just, *Blessed of my Father*. The benediction of the just is from God; the malediction of the damned from themselves only. (ORIGEN.)

» And these shall go into everlasting punishment; but the just, into life everlasting

Now the feast of unleavened bread, which is called the Pasch, was at hand; and, when JESUS had ended all these words, He said to His disciples :

« — You know that after two days shall be the Pasch and the Son of man shall be delivered up to be crucified. »

Bethania. — Jerusalem April 5

CHAP. IV. — WEDNESDAY IN HOLY WEEK

(St Luke, XXI, 38 ;

(St Matth., XXVI, 3-6 ; St Mark, XIV, 1, 2, 10, 11 ; St Luke, XXII, 2-6)

I. — JESUS AT BETHANIA

[The next day.] All the people came early in the morning to Him in the Temple to hear Him.

[But on that day, He came not to Jerusalem. He passed these last hours in supreme effusions of love with His divine Mother, His disciples, and the faithful family of whom He was the honoured guest.]

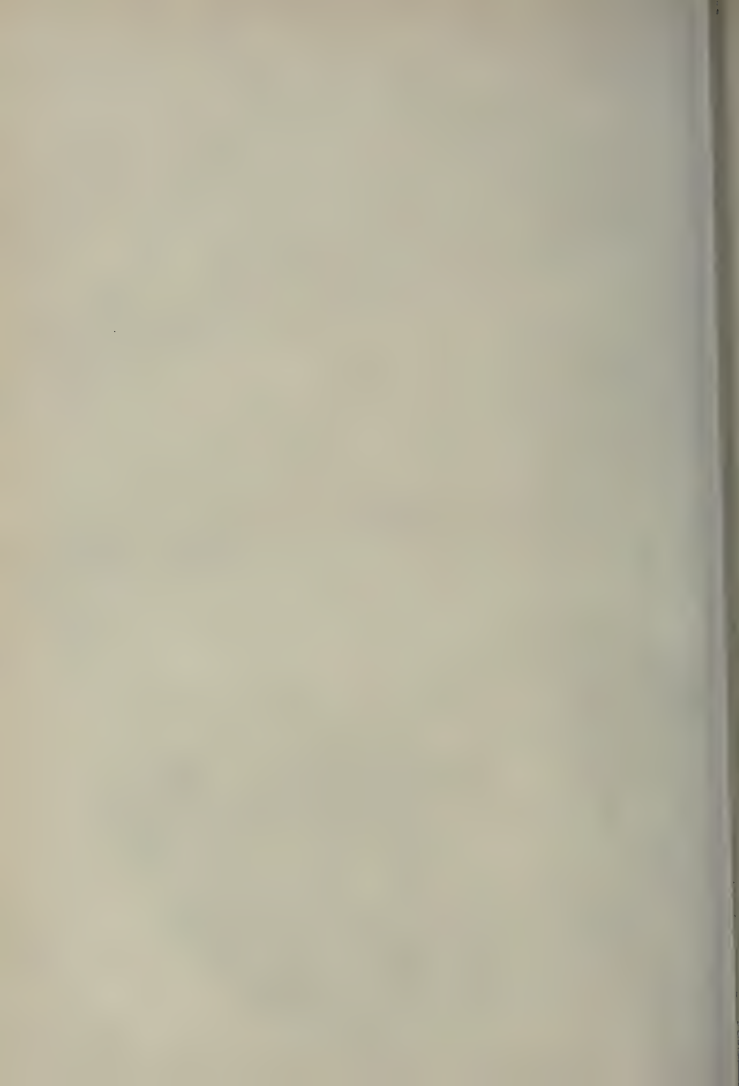
II. — THE LAST COUNCIL OF THE SANHEDRIN

Then were gathered together the chief priests, and the scribes, and the ancients of the people into the court of the high-priest who was called Caiphaz; and they consulted together that by subtlety, they might apprehend JESUS, and put Him to death. But they feared the people; but they said :

« — Not on the festival day, lest perhaps there should be a tumult among the people. »



« Forget not the tears of thy Mother. »



III. — THE TREASONABLE COVENANT

Then Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates how he might betray Him, and said to them :

« — What will you give me, and I will deliver Him unto you ? »

And they were glad and convenanted to give him thirty pieces of silver. (a) And he promised. And from thenceforth he sought opportunity to betray Him in the absence of the multitude.

Jerusalem. — Maunday Thursday, April 6

THE LAST SUPPER

I. — PREPARING FOR THE SUPPER

(St Matth., XXVI. 17-19 ; St Mark, XIV, 12-16 ;
St Luke, XXII, 7-13)

On the first day of the Azymes (b) the day on which it was necessary that the pasch should be killed, the disciples came to JESUS saying :

« — Where wilt thou that we prepare for thee to eat the pasch ? »

And He sent two of His disciples, Peter and John, saying :

« — Go and prepare for us to eat the pasch. Behold,

(a) It was the sum paid as a penalty for causing the death of a slave. No humiliation was to be spared the divine King of Angels and men.

(b) In remembrance of the unleavened bread eaten by their ancestors in their hasty flight from Egypt, the Jews ate only azymous, or unleavened, bread for seven days.

as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in; and whithersoever he shall go in, say to the master of the house: « The Master saith: my » time is near at hand; with thee I make the Pasch with » my disciples. Where is the guest chamber where I may » eat the Pasch with my disciples? »

» And he shall shew you a large dining room furnished; and there prepare ye for us. »

His disciples went their way and came into the city, and they found as He had told them and prepared the Pasch. (α)

II. — THE BEGINNING OF THE LEGAL PASCH

(St Matth., XXVI, 20-29; St Mark, XIV, 17-25; St Luke, XXII, 14-16)

When evening was come [JESUS] cometh with the twelve, and when the hour was come, He sat down and the twelve Apostles with Him. And He said to them:

« — With desire I have desired to eat this Pasch with you before I suffer; for I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. »

III. — THE WASHING OF THE FEET

(St John, XIII, 1-20)

Before the festival day of the Pasch, JESUS knowing that His hour was come, that He should pass out of this world to the Father; having loved His own who were in the world, He loved them unto the end.

And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to

(α) The Pasch was a meal of thanksgiving for the deliverance of Israel from Egyptian oppression; it was also a figure of the great deliverance the Messiah was to accomplish.

betray Him) knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God, He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded.

He cometh therefore to Simon Peter. And Peter said to Him :

« — Lord, dost Thou wash my feet? »

JESUS answered, and said to Him :

« — What I do, thou knowest not now but thou shalt know hereafter. »

Peter said to Him :

« — Thou shalt never wash my feet. »

JESUS answered Him :

« — If I wash thee not, thou shalt have no part in me. »

Simon Peter saith to Him :

« — Lord, not only my feet, but my hands and my head. »

JESUS saith to him :

« — He that is washed needeth not but to wash his feet, but is clean wholly, And you are clean, but not all. »

For He knew who he was that would betray Him; therefore He said :

« — You are not all clean. »

Then, after He had washed their feet, and taken His garments, being sat down again, He said to them :

« — Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

» Amen, amen, I say to you: The servant is not

greater than his lord : neither is the Apostle greater than He that sent him. If you know these things you shall be blessed if you do them.

» I speak not of you all : I know whom I have chosen : but that the Scripture may be fulfilled, « he that » eateth bread with me shall lift up his heel against me. »

» At present I tell you, before it come to pass : that when it shall come to pass, you may believe that I am He.

» Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth Him that sent me. »

IV. — JESUS OPENLY DENOUNCES THE TRAITOR

(St Matth., XXVI, 21-25 ; St Mark, XIV, 18-21 ; St Luke, XXII, 17-18 ; St John, XIII, 21-32)

When JESUS had said these things, He was troubled in spirit : (a) and when they were at table and eating He testified and said :

« — Amen, amen, I say to you that one of you is about to betray me one of you that eateth with me. »

The disciples therefore looked one upon another doubting of whom He spoke ; and they being sorrowful and very much troubled, began every one to say :

« — Is it I, Lord ? »

Who saith to them :

« — One of the twelve. He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth as it is written of Him, but wo to that man by whom the Son of man shall be betrayed. It were better for him it that man had not been born. »

And Judas that betrayed Him, answering said :

(a) JESUS was man and knew the emotions of man but His will always ruled them.

« — Is it I, Rabbi? »

He saith to him :

« — Thou hast said it. »

And having taken the chalice, He gave thanks, and said :

« — Take and divide it among you ; for I say to you that I will not drink of the fruit of the vine, till the kingdom of God come, when I shall ever drink it with you new in the kingdom of my Father. »

V. — THE INSTITUTION OF THE HOLY EUCHARIST AND THE CATHOLIC PRIESTHOOD

(St Matth., XXVI, 26-28 ; St Mark, XIV, 22-24 ; St Luke, XXII, 19-20 ;
I, Cor., XI, 23, 24, 35)

And whilst they were yet at supper, (a) JESUS took bread, gave thanks, and blessed, and brake, and gave to His disciples saying :

« — Take ye and eat : THIS IS MY BODY which is given for you. » (b)

In like manner, after He had supped, taking the chalice, He gave thanks, and gave to them saying :

« — Drink ye all of this for THIS IS MY BLOOD (c) OF

(a) Therefore the eating of the Paschal lamb immediately preceded the consumption of the true Lamb of God — the symbol was lost in the adorable reality.

(b) At length the promise made by Our Lord a year earlier in the synagogue at Capharnaum, was realized — the miracle of wisdom, power and love of a God for His creatures was accomplished : the ardent desire that had consumed the sacred Heart of Jesus from the first moment of His Incarnation was satisfied : the Son of God had become our Emmanuel for ever ! He is in heaven in eternal triumph, but at the same time He is on our altars for the life and consolation of His children.

(c) « How was all this done? God so loved the world! It only remains for us to believe and to say with the beloved disciple : « We

THE NEW TESTAMENT WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO REMISSION OF SINS. THIS DO YE AS OFTEN AS YOU SHALL DRINK, FOR THE COMMEMORATION OF ME. » (a)

VI. — JESUS DENOUNCES THE TRAITOR TO ST JOHN
AND DISMISSES HIM

(S Luke, XXII, 21-23, St John, XIII, 23-32)

[Then JESUS said :]

« — Yet behold, the hand of him that betrayeth me is with me on the table. »

And [sorrowful and more and more troubled] the Apostles began to inquire among themselves which of them it was that should do this thing.

Now there was leaning on JESUS' bosom one of His disciples whom JESUS loved. Simon Peter therefore beckoned to him, and said to him :

« — Who is it of whom He speaketh? »

He therefore, leaning on the breast of JESUS saith to Him :

« — Lord, who is it? »

JESUS answered :

« — He it is to whom I shall reach bread dipped. »

And when He had dipped the bread, He gave it to Judas Iscariot, *the son* of Simon. And after the morsel, Satan entered into him. And JESUS said to him :

« — That which thou dost, do quickly. »

Now no man at the table knew to what purpose He

have known and have believed the charity which God hath for us. » His love for me may work the impossible — He wills it and He does it. — To ask *how* a second time is not to believe in His love and power. » BOSSUET.

(a) By these words Our Lord created the Catholic Priesthood, instituting the sacrificers, the guardians and the dispensers of His Body and Blood.

said this unto him; for some thought, because Judas had the purse, that JESUS had said to him. « Buy those things » that we have need of for the festival day, » or that he should give something to the poor.

He therefore having received the morsel, went out immediately. And it was night.

When he was gone out JESUS said :

« — Now is the Son of man glorified, and God is glorified in Him. If God is glorified in Him, God also will glorify Him in Himself; and immediately will He glorify Him. »

VII. — THE LAST CONTENTION OF THE APOSTLES
FOR PRECEDENCE

(St Luke, XXII, 24-30)

And there was also a strife amongst [the apostles] which of them should seem to be greater.

[JESUS] said to them :

« — The kings of the gentiles lord it over them; and they that have power over them, are called beneficent; but you not so : but he that is the greater among you let him become as the younger : and he that is the leader, as he that serveth.

» For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst, of you as he that serveth.

» And you are they who have continued with me in my temptations. And I dispose to you as my Father hath disposed to me, a kingdom : that you may eat and drink at my table in my kingdom : and may sit upon thrones judging the twelve tribes of Israel. »

CHRIST'S DISCOURSE AFTER THE LAST SUPPER

PRELUDE

THE APPROACHING DEPARTURE OF JESUS
 THE SIGN OF HIS TRUE DISCIPLES
 PROPHECY OF THE FALL OF PETER
 INDEFECTIBILITY OF HIS FAITH
 PROPHECY
 OF THE TRIALS RESERVED FOR THE APOSTLES

(St John, XIII, 33-38; St Luke, XXII, 31-38)

« — Little children, (*a*) yet a little while I am with you. You shall seek me, and as I said to the Jews: Whither I go you cannot come: so I say to you now. (*b*)

» A new commandment (*c*) I give unto you: That you love one another, as I have loved you, that you also love one another. BY THIS SHALL ALL MEN KNOW THAT YOU ARE MY DISCIPLES, IF YOU HAVE LOVE ONE FOR ANOTHER. »

Simon Peter saith to Him :

« — Lord, whither goest Thou? »

JESUS answered :

« — Whither I go, thou canst not follow me now, but thou shalt follow hereafter. » (*d*)

Peter saith to Him :

(*a*) « The tenderness of the Sacred Heart was now to rend the veil that hid it from sight. Every word of this discourse was a separate revelation of charity asserting itself and asking love in return for love. It was love's triumphal song. » MESCHLER.

(*b*) « They could not yet follow Him to the cross and from the cross to Heaven; on the contrary they were called to preserve their lives and preach the Gospel to the world. » ST AUGUSTINE.

(*c*) This commandment was as old as the world as regards its obligation; but it was new in the measure and degree of charity it lays down with respect to our neighbour. We must love *as* Jesus loves us.

(*d*) Thou also wilt die upon a cross.

« — Why cannot I follow thee now? I will lay down my life for thee. I am ready to go with thee both into prison and to death. »

JESUS answered him :

« — Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow this day [twice], till thou deny me thrice.

» Simon, Simon, behold satan hath desired to have you (a) that he may sift you as wheat. BUT I HAVE PRAYED FOR THEE THAT THY FAITH FAIL NOT; AND THOU BEING ONCE CONVERTED, CONFIRM THY BRETHREN. » (b)

And He said to them :

« — When I sent you without purse, and scrip, and shoes, did you want anything? »

But they said :

« — Nothing. »

Then said He unto them :

« — But now, he that hath a purse, let him take it, and likewise a scrip : and he that hath not, let him sell his coat and buy a sword. »

« — For I say to you, that this that is written, must be fulfilled in me : « *And with the wicked was He reckoned.* » For the things concerning me have an end. »

But they said :

« — Lord, behold, here *are* two swords. »

And He said to them :

« — It is enough. » (c)

(a) As he asked permission to tempt Job.

(b) At the same time that JESUS predicted Peter's lamentable fall, He told him of his glorious privilege of future indefectibility in faith, He was henceforth to be the immovable column on which all the Apostles should lean and which was to support the whole Church. This was the effect of CHRIST'S special prayer for St Peter : « I have prayed for thee ».

(c) That is to say, enough, that is sufficient. Let us turn to some thing else.

FIRST PART OF THE DISCOURSE

THE LAST RECOMMENDATIONS

(St John, XIV, 1-31 ; XV, 1-17)

I. — UNION WITH JESUS BY FAITH AND PRAYER

« — Let not your heart be troubled. You believe in God, believe also in me. (a)

» In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you : And if I shall go, and prepare a place for you : I will come again and take you to myself, that where I am, you also may be. And whither I go you know, and the way you know. »

Thomas saith to Him :

« — Lord, we know not whither thou goest, and how can we know the way ? »

JESUS saith to him :

« — I AM THE WAY, AND THE TRUTH, AND THE LIFE. No man cometh to the Father but by me. If you had known me, you would without doubt have known my Father also ; and from henceforth you shall know Him, and you have seen Him. »

Philip saith to Him :

« — Lord, shew us the Father, and it is enough for us. »

JESUS saith to Him :

« — So long a time have I been with you : and have

(a) Our Lord was shortly to say that no one could believe in the Father without believing in the Son, nor see the Son without seeing the Father, nor hear the Son without hearing the Father ; therefore they should have the same faith in Him as they had in the Father. He was about to leave them but their consolation would be lasting union with Him in spirit and in heart.

you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father?

» Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself; but the Father who abideth in me, He doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works' sake.

» Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. Because I go to the Father : (c) and whatsoever you shall ask the Father in my Name, that will I do : that the Father may be glorified in the Son. If you shall ask me anything in my Name, that I will do. »

II. — UNION WITH JESUS BY LOYE

« — If you love me keep my commandments.

» And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever : the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him; because He shall abide with you, and shall be in you.

» I will not leave you orphans : I will come to you.

» Yet a little while : and the world seeth me no more. But you see me : because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you.

» He that hath my commandments, and keepeth them : he it is that loveth me. And He that loveth me, shall be loved of my Father : and I will love Him and manifest myself to him. »

Judas saith to Him, not the Iscariot :

« — Lord, how is it that thou wilt manifest thyself to us and not to the world? »

JESUS answered, and said to him.

« — If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. »

III. — UNION WITH JESUS IN THE HOLY SPIRIT

« — These things have I spoken to you abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. »

IV. — UNION WITH JESUS IN PEACE AND JOY

« — Peace I leave to you, my peace I give unto you : not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

» You have heard that I said to you : I go away and I come unto you. If you loved me you would indeed be glad, because I go to the Father : for the Father is greater than I.

» And now I have told you before it come to pass : that when it shall come to pass you may believe. (a) I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. (b)

» But that the world may know that I love the Father : and, as the Father hath given me commandment, so do I : Arise, let us go hence. » (c)

(a) You must then remember that I foresaw every thing and that it was with the full knowledge of all that would happen that I gave myself up and went to the cross.

(b) It was sin that gave the empire of this world to the devil ; he therefore had no right over Him that had no sin.

(c) They then left the supper-room, perhaps to sit for a short time in the garden of the house, where the sight of the vine may have inspired Our Lord with the beautiful imagery that followed.

V. — UNION WITH JESUS NECESSARY FOR ALL GOOD WORKS,
ESPECIALLY WORKS OF CHRISTIAN CHARITY

« — I am the true vine; (a) and my Father is the husbandman. Every branch in me, that beareth not fruit, He will take away : and every one that beareth fruit He will purge it, that it may bring forth more fruit.

» Now you are clean by reason of the word which I have spoken to you.

» Abide in me : and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

» I am the Vine, you are the branches.

» He that abideth in me, and I in him, the same beareth much fruit : for without me, you can do nothing. (b)

» If any one abide not in me : he shall be cast off as a branch and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

» If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

» In this is my Father glorified ; that you bring forth very much fruit, and become my disciples.

» As the Father hath loved me, I also have loved you. Abide in my love.

» If you keep my commandments, you shall abide in my love ; as I also have kept my Father's commandments, and do abide in His love.

(a) Can we conceive a more complete and intimate union ? We are one with JESUS, animated by the same Spirit, living the same life, like the branches that are one with the stock, fed by the same sap drawn from the same root.

(b) Nothing towards salvation ; for without this union actions may be done that are morally good but are without merit for heaven. God rewards good works in the natural order by blessings in the natural order. Sometimes such good works done under the impulse of the Holy Spirit, lead to conversion.

» These things I have spoken to you, that my joy may be in you, and your joy may be filled.

» This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends : because all things whatsoever I have heard of my Father, I have made known to you.

» You have not chosen me : but I have chosen you ; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain : that whatsoever you shall ask of the Father in my Name, He may give it you.

» [Above all] these things, I command you, that you love one another. »

SECOND PART OF THE DISCOURSE

THE TESTAMENT OF COMFORT

(St John, XV, 18-27; XVI, 21-24)

I. — CONSOLATION AND JOY IN PERSECUTION

« — If the world hate you, know you that it hath hated me before you. (a) If you had been of the world, the world would love its own : but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you : « *The servant is not greater than his master.* » If they have persecuted me, they will also persecute you ;

(a) There is great consolation in suffering persecution like Jesus Christ, great joy in suffering for His sake ; there is great security and peace, because it is a proof that we belong to Him and not to the world.

if they have kept my word, they will keep yours also. But all these things they will do to you for my Name's sake : because they know not Him that sent me.

» If I had not come, and spoken to them, they would not have sin : but now they have no excuse for their sin, He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin : but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law : « *They have hated me without cause.* »

» But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me : and you shall give testimony, because you are with me from the beginning.

» These things have I spoken to you that you may not be scandalized.

» They will put you out of the synagogues : yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me.

» But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now, I go to Him that sent me, and none of you asketh me : « Whither goest thou ? » But because I have spoken these things to you sorrow hath filled your heart. »

II. — CONSOLATION IN THE APPROACHING DESCENT OF THE HOLY SPIRIT

« — But I tell you truth : it is expedient to you that I go : for if I go not, the Paraclete will not come to you : but, if I go, I will send Him to you.

» And when He is come, He will convince (*a*) the world of sin, and of justice, and of judgment.

» Of sin : (*b*) because they believed not in me.

» And of justice : (*c*) because I go to the Father ; and you shall see me no longer.

» And of judgment : (*d*) because the prince of this world is already judged.

» I have yet many things to say to you : but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself : but what things soever He shall hear, He shall speak ; and the things that are to come He shall shew you. He shall glorify me ; because He shall receive of mine, and shall shew *it* to you.

» All things whatsoever the Father hath, are mine, Therefore I said, He shall receive of mine and shew *it* to you. »

III. — CONSOLATION IN THE TRIUMPH THAT IS TO CROWN THE STRUGGLE

« — A little while, and now you shall not see me :

(*a*) To convince is to give proof such as nothing can reasonably be opposed to. If there are still unbelievers they are henceforth without excuse. One of the unanswerable arguments of the Holy Spirit is miracle.

(*b*) In the persecution of Our Saviour and the crime of Calvary. This sin is renewed each time that the world rises up against JESUS CHRIST, persecutes and kills Him in the person of His disciples ; each time also that a soul revolts against its Saviour and crucifies Him in itself.

(*c*) He will make my justice and holiness shine throughout the world by publishing on earth my Resurrection, my Ascension and my glory on the right hand of the Father.

(*d*) He will prove the future judgment that I shall execute, and the condemnation that I shall pronounce against sinners, because I am already the conqueror and judge of their prince the devil.

and again a little while, and you shall see me : because I go to the Father. » (a)

Then some of His disciples said one to another :

« — What is this that He saith to us : A little while and you shall not see me; and again a little while, and you shall see me, and because I go to the Father? What is this that He saith, A little while? We know not what He speaketh? »

And JESUS knew that they had a mind to ask Him : and He said to them :

« — Of this do you inquire among yourselves, because I said : A little while and you shall not see me : and again a little while, and you shall see me.

» Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy.

» A woman, when she is in labour, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

» So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you. (b)

» And in that day you shall not ask me anything. »

(a) A little while and you will see me no more because I shall be in the tomb; and a little while after you will see me again because I shall have risen. Finally you will see me for ever at my Father's side.

(b) You also will experience the pain of childbirth in your labours and your fatigues, in strife and opprobrium and martyrdom; but what will not be your joy when, by the power I communicate to you, you bring forth the world to the life of grace and truth? What your joy when later you see me in heaven and receive from my hands the crown of victory? Then you will know all, understand all, and bless me for all.

IV. — CONSOLATION IN THE EFFICACY OF PRAYER

« — Amen, amen, I say to you : if you ask the Father anything in my Name, He will give it you. Hitherto you have not asked anything in my Name (a) Ask, and you shall receive : that your joy may be full. »

THE CONCLUSION OF CHRIST'S LAST DISCOURSE

(S. John, XVI, 25-33)

« — These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. (b) In that day you shall ask in my Name : and I say not to you that I will ask the Father for you (c) : for the Father Himself loveth you, because you have loved me, and have believed that I came out from God.

» I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. »

His disciples say to Him :

« — Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God. »

JESUS answered them :

(a) Accustomed to receive every thing directly from Our Saviour the Apostles had not yet invoked the Father in the Name of JESUS.

(b) Whether by Himself after the Resurrection, or by the Holy Ghost who would teach nothing but what He received from the Word — « *de meo accipiet* ».

(c) I need not assure you of it — I will pray for you and I shall be heard not only in virtue of my right with my Father, but because the Father Himself loves you. It is in His holy Humanity that Jesus prays for us.

« — Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

» These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world. »



THE SACERDOTAL PRAYER

(St John, XVII, 1-26)

I. — JESUS PRAYS FOR HIMSELF

These things JESUS spoke, and lifting up His eyes to heaven, He said :

« — Father, the hour is come,

» Glorify thy Son, that thy Son may glorify thee. As thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him.

» Now this is eternal life: that they may know thee, the only true God, and JESUS CHRIST whom thou hast sent.

» I have glorified thee on the earth: I have finished the work which thou gavest me to do.

» And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. »

II. — JESUS PRAYS FOR HIS DISCIPLES

« — I have manifested thy Name to the men whom Thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. Now they have known that all things which thou hast given me are from thee: because the words which

thou gavest me, I have given to them : and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

» I pray for them : I pray not for the world. (a) but for them whom thou hast given me : because they are thine. And all my things are thine, and thine are mine : and I am glorified in them.

» And now I am not in the world, and these are in the world, and I come to thee.

» Holy Father, keep them in thy Name, whom thou hast given me : THAT THEY MAY BE ONE, AS WE ALSO ARE.

» While I was with them, I kept them in thy Name. Those whom thou gavest me have I kept : and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to thee :

» And these things I speak in the world, [while I am with them] that they may have my joy filled in themselves.

» I have given them thy Word, and the world hath hated them, because they are not of the world ; as I also am not of the world.

» I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

» They are not of the world : as I also am not of the world.

» SANCTIFY THEM IN TRUTH. THY WORD IS TRUTH. (b)

(a) Those who claim to follow the maxims of the world, enjoy the pleasures of the world, in one word, live according to the world, and not according to the Gospel, are excluded from Our Saviour's prayers ; at least from that special and intimate prayer that, at this solemn hour, He addressed to His Father for His true disciples.

(b) This word is the Law of the Gospel. Our Lord requires His disciples to be absolutely faithful to it, for it alone brings forth true and perfect holiness. (P. DE LIGNY.)

» As thou hast sent me into the world, I also have sent them into the world. (a)

» And for them do I sanctify myself : that they also may be sanctified in truth. »

III. — JESUS PRAYS FOR ALL THE FAITHFUL

« — And not for them only do I pray, but for them also who through their word shall believe in me.

» THAT THEY ALL MAY BE ONE, (b) AS THOU, FATHER, IN ME, AND I IN THEE : THAT THEY ALSO MAY BE ONE IN US : (c) THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. (d)

» And the glory which thou hast given me, I have given to them : THAT THEY MAY BE ONE, AS WE ALSO ARE ONE.

» I in them, and thou in me : THAT THEY MAY BE MADE PERFECT IN ONE; AND THE WORLD MAY KNOW THAT THOU

(a) JESUS CHRIST was God's ambassador ; the Apostles, though in a far inferior degree, were JESUS CHRIST'S ambassadors : they, in the Name of God and JESUS CHRIST, sent forth their disciples who sent forth others in their turn. The hands change, but the source of the mission is always the same and the last Bishop consecrated in the Catholic Church will receive His mission from God as really as JESUS CHRIST Himself.

(b) The one good thing CHRIST asked for His Apostles, He likewise asked for all the faithful. Such was the ardent wish of His Heart, such His supreme will, such the foundation of His divine morality, the first and the last word of His teaching. Those who do not understand this, understand nothing of the Gospel ; such are not of God and do not bear the mark of JESUS CHRIST.

(c) By the medium of JESUS CHRIST who is *one* with God, and who made Himself *one* with us, there is formed between God, JESUS CHRIST, and ourselves, so intimate a union that the word *union* is hardly adequate to express it and that of *unity* seems more appropriate. This mystery will be revealed in heaven ; the union of the faithful is its image on earth. (P. DE LIGNY.)

(d) As the Creator is known by the work of Creation, the adorable Author of the law of charity is known by the still more beautiful work of the perfect union of souls and hearts in the Church.

HAST SENT ME, and hast loved them, as thou hast also loved me.

» Father, I will that where I am, they also whom thou hast given me may be with me, that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

» Just Father, the world hath not known thee : but I have known thee : and these have known, that thou hast sent me. And I have made known thy Name to them, and will make it known ; that the love, wherewith thou hast loved me, may be in them, and I in them. »

THE PASSION

OF OUR LORD JESUS CHRIST

I. — FROM THE CENACULUM TO GETHSEMANI

(St Matth., XXVI, 30-35 ; St Mark, XIV, 26-31 ; St Luke, XXII, 39 ;
St John, XVIII, 1)

When JESUS had said these things, and they had said a hymn, going out He went according to His custom, over the brook Cedron, to the Mount of Olives.

And His disciples followed Him ; and JESUS saith to them :

« — All you shall be scandalized in me this night,^(a) for it is written : « *I will strike the shepherd, and the sheep of the flock shall be dispersed.* » But, after I shall be risen again, I will go before you into Galilee. »

And Peter answering said to Him :

(a) You will be so troubled by my abasement, my seeming defeat and my supreme anguish, that you will lose all faith and trust in me, and will abandon me.

« — Although all shall be scandalized in thee, I will never be scandalized. »

And JESUS said to him :

« — Amen I say to thee, to day even this night, before the cock crow twice, thou shall deny me thrice. »

But he spoke the more vehemently :

« — Although I should die together with thee, I will not deny thee. »

And in like manner also said they all.

II. — GETHSEMANI

(St Matth., XXVI, 36-46 ; St Mark, XIV, 32-42 ; St Luke, XXII, 40-46 ; St John, XVIII, 1)

Then JESUS came with them, over the brook Cedron, into a country place which is called Gethsemani (*a*) where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place, because JESUS had often resorted thither together with His disciples.

And He said to [them] :

« — Sit you here, till I go yonder and pray. Pray lest you enter into temptation. »

And taking with Him Peter and the two sons of Zebedee, James and John, He began to grow sorrowful and to be sad, (*b*) to fear and to be heavy.

Then He saith to them :

(*a*) « *Gethsemani*, that is the oil press. There was here a press to which was brought for the extraction of the oil, the whole of the annual produce of the Mount of Olives, » CORNELIUS A LAPIDE. — It was here also that the *fruitful Olive of God's house*, the true Fruit of this predestined mount, was to be bruised, crushed, broken and pressed, even to the shedding of Blood.

(*b*) As a man He was able to experience these feelings ; He began by the *Passion* of the soul, for man had above all sinned by his soul.

« — My soul is sorrowful even unto death : stay you here and watch with me. »

And going a little further away from them a stone's cast, and kneeling down, He fell upon His face flat on the ground ; and He prayed that, if it might be this hour might pass from Him. And He saith :

« — Abba, Father, if it be possible, all things are possible unto thee, remove this chalice from me. But yet, not my will but thine be done. »

And when He rose up from His prayer, and was come to His disciples, He found them sleeping for sorrow. And He saith to Peter :

« — Simon, sleepest thou ? Couldst thou not watch one hour ? »

And He saith to [the two other disciples].

« — Why sleep you ? What, could you not watch one hour with me ? Arise, watch ye, and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak. »

And going away the second time, He prayed saying the same words :

« — My Father, if this chalice may not pass away, but I must drink it, thy will be done. »

And He cometh again, and findeth them sleeping : for their eyes were heavy, and they knew not what to answer Him.

And leaving them, He went again ; and He prayed the third time, saying the self same words.

And being in an agony, He prayed the longer : and His sweat became as drops of blood trickling down upon the ground. And there appeared to Him an Angel from heaven, strengthening Him.

And He cometh the third time to His disciples and saith to them :

« — Sleep ye now, and take *your* rest. It is enough : the hour is come ; behold the Son of man shall be betrayed into the hands of sinners. Rise up, Let us go. Behold, he that will betray me is at hand. »

III. — THE TRAITOR

(St Matth., XXVI, 47-50 ; St Mark, XIV, 43-45 ; St Luke, XXII, 47-48 ; St John, XVIII, 3)

And while He was yet speaking, cometh Judas Iscariot one of the twelve. Having received a band of soldiers and servants with lanterns and torches and weapons, from the chief priests, and the magistrates, the scribes, the Ancients and the Pharisees, he cometh thither, and with him a great multitude, with swords and clubs.

And he that betrayed Him had given them a sign saying :

« — Whomsoever I shall kiss, (*a*) that is He, lay hold on Him and lead Him away carefully. »

And when he was come, immediately going up to Him, he saith :

« — Hail Rabbi. »

And he kissed Him.

And JESUS said to him :

« — Friend, whereto art thou come ? Judas, dost thou betray the Son of man with a kiss ? »

IV. — THE ARREST

(St John, XVIII, 4-11 ; St Matth., XXVI, 50-56 ; St Mark, XIV, 46-52 ; St Luke, XXII, 49-53)

JESUS therefore knowing all things that should come upon Him, went forth and said to them :

(*a*) It was a custom among the Jews to kiss on meeting. The Apostles therefore kissed JESUS every time they returned after any absence, whether long or short.

« — Whom seek ye? »

They answered Him :

« — JESUS of Nazareth. »

JESUS saith to them :

« — I am He. »

And Judas also, who betrayed Him, stood with them.

As soon therefore as He had said to them : I am He.

They went backward, and fell to the ground.

Again therefore He asked them :

« — Whom seek ye? »

And they said :

« — JESUS of Nazareth. »

JESUS answered :

« — I have told you that I am He. If therefore you seek me, let these go their way. »

That the word might be fulfilled which He said : « *Of them whom thou hast given me, I have not lost any one.* »

Then they came up and laid hands on JESUS, and held Him.

And they that were about Him, seeing what would follow said to Him :

« — Lord, shall we strike with the sword? »

Then Simon Peter having a sword, drew it; and [without waiting for the answer] struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus.

But JESUS answering said :

« — Suffer ye [this man to come] thus far. »

And when He had touched his ear, He healed it.

JESUS therefore said to Peter :

« — Put up thy sword into the scabbard, for all that take the sword shall perish by the sword. The chalice which my Father hath given me, shall I not drink it? Thinkest thou that I cannot ask my Father, and He will

give me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled that so it must be done? »

And JESUS said to the multitudes and to the chief priests, and magistrates of the city, and to the ancients that were come unto Him :

« — You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the Temple, and you laid not hands on me ; but this is your hour and the power of darkness.

» Now all this was done that the Scriptures of the Prophets might be fulfilled. »

Then the band and the tribune, and the servants of the Jews, took JESUS and bound Him.

Then the disciples, all leaving Him, fled. And a certain young man followed Him having a linen coath cast about his naked *body* ; and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

V. — JESUS BEFORE ANNAS

(St Matth., XXVI, 57-58 ; St Mark, XIV, 53-54 ; St Luke, XXII, 54 ;
St John, XVIII, 13, 15, 16, 19-24)

But they holding JESUS, led Him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year.

Simon Peter followed JESUS afar off, and so did another disciple. And that disciple was known to the high-priest ; and went in with JESUS into the court of the high-priest ; But Peter stood at the door without. The other disciple therefore who was known to the high-priest went out and spoke to the portress, and brought in Peter.

The high-priest therefore asked JESUS of His disciples and of His doctrine.

JESUS answered him :

« — I have spoken openly to the world ; I have always taught in the synagogue, and in the Temple whither all the Jews resort ; and in secret I have spoken nothing. Why askest thou me ? ask them who have heard what I have spoken unto them : behold they know what things I have said. »

And when He had said these things, one of the servants standing by gave JESUS a blow, saying :

« — Answerest Thou the high-priest so ? »

JESUS answered him :

« — If I have spoken evil give testimony of the evil ; but if well, why strikest thou me ? »

And Annas sent Him bound to Caiphas the high-priest. Now Caiphas was he who had given the counsel to the Jews that it was expedient that one man should die for the people.

VI. — JESUS BEFORE CAIPHAS

(St Matth., XXVI, 59-66 ; St Mark, XIV, 53, 55-64)

And all the priests, and the scribes, and the ancients assembled together. And the chief priests and all the council sought for evidence against JESUS that they might put Him to death, and found none ; for many bore false witness against Him, but their evidence were not agreeing.

And last of all there came two false witnesses and they said :

« — This man said : I am able to destroy this Temple made with hands, and within three day I will build another not made with hands. »

And their witness did not agree.

And the high-priest, rising up in the midst asked JESUS, saying :

« — Answerest Thou nothing to the things that are laid to thy charge by these men? »

But He held His peace and answered nothing.

Again the high-priest asked Him :

« — Art Thou the CHRIST, the Son of the blessed God?... I adjure Thee by the living God to tell us if thou be the CHRIST? »

JESUS saith to Him :

« — Thou hast said it, I am. And I say to you : Hereafter you shall see the Son of man, sitting on the right hand of the power of God, and coming in the clouds of heaven. »

Then the high-priest rent his garment, saying :

« — He hath blasphemed. What further need have we of witnesses? Behold now, you have heard the blasphemy : What think you? »

And they all answering said :

« — He is guilty of death ! »

VII. — PETER'S DENIAL

(St Matth., XXVI, 58, 69-75 ; St Mark, XIV, 54, 66-72 ;
St Luke, XXII, 55-62 ; St John, XVIII, 17, 18, 25-27)

Now, when they had kindled a fire of coals in the midst of the hall, because it was cold, the servants and ministers stood [or sat] about it, warming themselves : Peter was in the midst of them, and sat with the servants that he might see the end, and warmed himself.

Now there cometh one of the maids of the high-priest that was portress ; and when she had seen Peter sitting at the light warming himself, and had earnestly beheld him, she saith :

« — This man also was with JESUS of Nazareth. »

And looking at him she saith :

« — And thou also wast with JESUS of Galilee. »

But he denied before them all, saying :

« — Woman, I know Him not. I neither know, nor understand what thou sayest. »

And he went forth before the court; and as he went out of the gate, another maid seeing him began to say to the bystanders :

« — This man also was with JESUS of Nazareth. »

And after a little while, another [servant] seeing him said :

« — Thou also art one of them. »

And immediately the cock crew.

And Simon Peter [coming back], was standing and warming himself. They said therefore to him :

« — Art thou not also one of His disciples? »

And again he denied with an oath :

« — I am not. I know not the man. »

And after the space as it were of one hour, those that stood by said again to Peter :

« — Surely, thou art one of them, for even thy speech doth discover thee. »

One of the servants of the high-priests (a kinsman to him whose ear Peter cut off) saith to him :

« — Did I not see thee in the garden with Him? »

Again therefore Peter denied with an oath, and he began to curse and to swear that he knew not the man :

« — I know not this man of whom you speak. Man, I know not what thou sayest. »

And immediately as he was yet speaking the cock crew again.

And the Lord [who was passing] (a) turning, looked

(a) They were leading Him to the dungeons of the palace where for the remainder of the night He was delivered over to the insults of the servants.

on Peter. And Peter remembered the word that JESUS had said unto him : « *Before the cock crow twice thou shalt deny me thrice.* » And going out he wept bitterly.

VIII. — THE INSULTS OF THE SERVANTS

(St Matth., XXVI, 67, 68 ; St Mark. XIV, 65 ; St Luke, XXII, 63, 65)

[JESUS was led to the condemned prison]. Then, the men that held Him mocked Him and struck Him, and some began to spit on Him, and to cover His face, and to buffet Him ; and they blindfolded Him, and smote His face saying :

« — Prophecy unto us, O CHRIST, who is he that struck thee ? »

And others struck Him with the palms of their hands, and blaspheming, many other things they said against Him. (a)

April 7

GOOD FRIDAY

IX. — JESUS IN THE TEMPLE BEFORE THE SANHEDRIN

(St Matth., XXVII, 1 ; St Mark, XV, 1 ; St Luke, XXII, 66-71)

And when the morning was come, as soon as it was day, all the chief priests, and ancients of the people, the

(a) Our divine Master, who had resolved during the agony in the garden to drink the chalice to the dregs, accepted all these indignities without a word of complaint, according to the beautiful prophecy of Isaias : « *I have given my body to the strikers, and my cheeks to them that plucked them ; I have not turned away my face from them that rebuked me and spat upon me.* »

Job had said similarly : « *They have opened their mouths upon me, and reproaching me they have struck me on the cheek ; they are filled with my pains.* »

Scribes and the whole council holding a consultation, took counsel against JESUS that they might put Him to death, and they brought Him into their council, saying :

« — If thou be the CHRIST, tell us. »

And He said to them :

« — If I tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. »

Then said they all :

« — Art thou then the Son of God ? »

Who said :

« — You say that I am. »

And they said :

« — What need we any farther testimony ? For we ourselves have heard it from His own mouth. »

X. — REMORSE AND SUICIDE OF THE TRAITOR

(S. Matth., XXVII, 3-10.)

Then Judas who betrayed Him, seeing that He was condemned, repenting himself brought back the thirty pieces of silver to the chief priests and ancients, saying :

« — I have sinned in betraying innocent blood. »

But they said :

« — What is that to us ? Look thou to it. »

And casting down the pieces of silver in the Temple, he departed and went and hanged himself with an halter. (*a*)

But the chief priests having taken the pieces of silver, said :

« — It is not lawful to put them into the corbona, because it is the price of blood. »

a Judas' really unpardonable crime was not having sold his God, but having despaired of His mercy.

And [later] after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day.

Then was fulfilled that which was spoken by Jeremias the Prophet, saying : « *And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel ; And they gave them unto the potter's field, as the Lord appointed to me.* »

XI. — JESUS BEFORE PILATE

(St John, XVIII, 28-38 ;

St Luke, XXIII, 1-4 ; St Matth., XXVII, 2, 11-14 ; St Mark, XV, 1-5)

[As soon as JESUS had declared that He was the Son of God] the whole multitude of [the members of the Council] rising up, brought Him bound, and delivered Him to Pontius Pilate the Governor.

And it was morning ; and they went not into the hall that they might not be defiled, but that they might eat the Pasch.

Pilate therefore went out to them and said :

« — What accusation bring you against this man ? »

They answered and said to him :

« — If He were not a malefactor, we would not have delivered Him up to thee. »

Pilate therefore said to them.

« — Take Him you, and judge Him according to your law. »

The Jews therefore said to him :

« — It is not lawful for us to put any man to death. »

That the word of JESUS might be fulfilled which He said signifying what death He should die.

And they began to accuse Him, saying :

« — We have found this man perverting our nation, and forbidding to give tribute to Cæsar and saying that He is CHRIST the king. »

Pilate therefore went into the hall again, and called JESUS. And JESUS stood before the governor, and the governor asked Him, saying :

« — Art thou the king of the Jews ? »

JESUS answered :

« — Sayest thou this thing of thyself, or have others told it thee of me ? »

Pilate answered :

« — Am I a Jew ? Thy own nation, and the chief priests have delivered Thee up to me : What hast thou done ? »

JESUS answered :

« — My kingdom is not of this world (a) If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews ; but now, my kingdom is not from hence. »

Pilate therefore said to Him :

« — Art thou a king then ? »

JESUS answered :

« — Thou sayest, that I am a king. For this was I born, and for this came I into the world ; that I should give testimony of the truth. Every one that is of the truth heareth my voice. »

Pilate saith to Him :

« — What is truth ? »

And when he said this, he went out again to the Jews,

(a) The kingdom of Jesus came from on high, and although He was King of all nations He did not aspire to a *purely* temporal dominion. His was to be a reign over souls, hearts and wills. But if His kingdom is not of this world it is exercised in this world, and His empire is universal, extending over individuals, families, societies, peoples and all humanity.

to the chief priests, and to the multitude, and said to them :

« — I find no cause in this man. »

And the chief priests and ancients accused Him in many things [but JESUS] answered nothing.

Then Pilate saith to Him :

« — Dost thou not hear how great testimonies they allege against thee? Answerest thou nothing? »

But still JESUS answered him never a word so that the governor wondered exceedingly.

XII. — JESUS BEFORE HEROD

(St Luke, XXIII, 5-12)

But [the Jews] were more earnest, saying :

« — He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. »

But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days.

And Herod seeing JESUS, was very glad, for he was desirous of a long time to see Him, because he had heard many things of Him : and he hoped to see some signs wrought by Him. And he questioned Him in many words. But He answered him nothing.

And the chief priests and the scribes stood by, earnestly accusing Him; and Herod with his army set Him at nought : and mocked Him, putting on Him a white garment, (a) and sent Him back to Pilate.

Herod and Pilate were made friends that same day; for before they were enemies one to another.

(a) The white robe was the garment of insanity.

XIII. — BARABBAS IS PREFERRED TO JESUS

(St Matth., XXVII, 15-26 :

St Mark, XV, 6-15 ; St Luke, XXIII, 13-25 ; St John, XVIII, 39-49)

And Pilate calling together the chief priests, and the magistrates, and the people, said to them :

« — You have presented unto me this man, as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him. No, nor Herod neither : for I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore and let Him go. »

Now, upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. Now, Barabbas was a thief, who was put in prison with some seditious men for a certain sedition made in the city and for a murder.

And when the multitude was come up, they began to desire *that he would do as he had ever done unto them.*

They therefore being gathered together, Pilate said :

« — You have a custom that I should release one unto you at the Pasch : will you therefore that I release unto you the king of the Jews ? whom will you that I release to you : Barabbas or Jesus who is called Christ ? »

For he knew that the chief priests had delivered Him up out of envy.

And as he was sitting in the place of judgment his wife sent to him, saying : « Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. »

But the chief priests and ancients persuaded the peo

ple that they should ask Barabbas and make JESUS away.

And the governor answering said to them :

« — Whether will you of the two to be released unto you? »

But the whole multitude together cried out :

« — Barabbas. Not this man, but Barabbas. Away with this man, and release unto us Barabbas. »

And Pilate again answering saith to them :

« — What wilt you then that I do to the king of the Jews? What shall I do then with JESUS that is called CHRIST? »

But they again cried out :

« — Crucify Him. »

The governor saith to them :

« — Why, what evil hath He done? »

But they cried out the more, saying :

« — Let Him be crucified. »

And Pilate again spoke to them, desiring to release JESUS : But they cried again saying :

« — Crucify Him, crucify Him. »

And he said to them the third time :

« — Why, what evil hath this man done? I find no cause in Him : I will chastise Him therefore, and let Him go. »

But they were instant with loud voices requiring that He might be crucified : and their voices prevailed.

And so Pilate being willing to satisfy the people, released unto them Barabbas, who for murder and sedition had been cast into prison ; but JESUS he delivered up to their will.

XIV. — THE SCOURGING AND CROWNING WITH THORNS

(St Matth., XXVII, 26-30 ;

St Mark, XV, 15-19 ; St Luke, XXIII, 24, 25 ; St John, XIX, 1-3)

Then therefore Pilate took JESUS and scourged

Him. (a) And the soldiers led Him away into the court of the palace and they call together the whole band; and stripping Him, they put a scarlet cloak about Him; and plating a crown of thorns, they put it upon His head, and a reed in His right hand. And they came to Him, and bowing the knee before Him, they adored Him, and they began to salute Him; and they mocked Him, saying:

« — Hail king of the Jews. »

And they gave Him blows; and spitting upon Him they took the reed and struck His head.

XV. — ECCE HOMO

(St John, XIX, 4-11; St Mark, XV, 20)

[When the Roman soldiers had finished mocking JESUS they led Him back to the hall.]

Pilate therefore went forth again [to the people], and saith to them:

« — Behold I bring Him forth unto you that you may know that I find no cause in Him. »

JESUS therefore came forth bearing the crown of thorns and the purple garment; And he saith to them.

« — BEHOLD THE MAN. »

When the chief priests therefore and the servants had seen Him, they cried out, saying:

« — Crucify Him, Crucify Him. »

Pilate saith to them:

« — Take Him then and crucify Him; for I find no cause in Him. »

The Jews answered him:

« — We have a law; and according to the law, He

(a) The Gospel only mentions this terrible torment but we know it was carried to the last excess of cruelty. Whereas the Jewish law allowed only forty stripes to be inflicted, the Roman law under which Jesus suffered put no limit to the barbarity of the executioners.

ought to die, because He made Himself the Son of God. »

When Pilate therefore had heard this saying, he feared the more ; and he entered into the hall again, and he said to JESUS :

« — Whence art thou ? » (a)

But JESUS gave him no answer.

Pilate therefore saith to Him :

« — Speakest thou not to me ? knowest thou not that I have power to crucify thee, and I have power to release thee. »

JESUS answered :

« — Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin. »

XVI. — THE SENTENCE

(St John, XIX, 12-16 ; St Matth., XXVII, 24, 25, 31)

From thenceforth Pilate sought to release Him.

But the Jews cried out, saying :

« — If thou release this man, thou art not Cæsar's friend ; for whosoever maketh himself a king speaketh against Cæsar. »

Now, when Pilate had heard these words, he brought JESUS forth, and sat down in the judgment seat, in the place that is called Lithostrotos, (stone terrace) and in Hebrew, Gabbatha (the terrace). And it was the paraseeve of the Pasch, about the sixth hour.

And he saith to the Jews :

« — Behold your king. »

(a) Dost thou come from heaven or earth ?

But they cried out :

« — Away with Him, away with Him, crucify Him. »

Pilate saith to them :

« — Shall I crucify your King? »

The chief priests answered :

« — We have no king but Cæsar! »

Pilate seeing that he prevailed nothing : but that rather a tumult was made ; taking water washed his hands before the people, saying :

« — I am innocent of the blood of this just man : look you to it. »

And the whole people answering said :

« — His blood be upon us, and upon our children. » (*a*)

And Pilate gave sentence that it should be as they required, and He delivered Him to them to be crucified.

And they took JESUS, and after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

XVII. — THE ROAD TO CALVARY

(St Matth., XXVII, 32-34 :

St Mark, XV, 21-23 ; St Luke, XXIII, 26-33 ; St John, XIX, 17)

Bearing His own cross [JESUS] went forth to that

(*a*) God granted the prayer of the Jews for the last time. According to the historian Josephus and contemporary writers, two hundred thousand Jews died of famine during the siege of Jerusalem, between the 14th of April to the 1st of July of the year 71. Nearly a hundred and sixteen thousand corpses were carried out of a single gate of the city : one million, one hundred thousand people were killed in the city, and two hundred and forty thousand in the rest of Judea. A forest of crosses was erected in the country and along the roads, on which innumerable victims expiated the crime of Calvary. The number of slaves carried captive to Rome and sold abroad could not be calculated : Jesus had been priced at thirty silver pence — thirty Jews were to be sold for a silver penny. Scattered throughout the entire world the nation everywhere bore the brand of deicide.

place which is called Calvary (*a*), but in Hebrew, Golgotha. And there were also two malefactors led with Him to be put to death. And going out they found one Simon, a Cyrenean, coming out of the country, the father of Alexander and of Rufus; and they laid hold of him, and forced him to take up the cross to carry after JESUS.

And there followed Him a great multitude of people, and of women who bewailed and lamented Him.

But JESUS turning to them said :

« — Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come wherein they will say : « Blessed are » the barren, and the wombs that have not borne, and the » paps that have not given suck. » Then shall they begin to say to the mountains : « Fall over us, » and to the hills : « Cover us. » For if in the green wood they do these things, what shall be done in the dry? » (*b*)

And when they were come to the place which is called Calvary, they gave Him wine to drink, mingled with myrrh [and] gall; but when He had tasted, He would not drink. (*c*)

XVIII. — JESUS ON THE CROSS

(St Matth., XXVII, 35-50; St Mark, XV, 25-37; St Luke, XXIII, 33-46;
St John, XIX, 18-30)

And they crucified Him. It was almost the sixth hour.

(*a*) From the Prætorium to Calvary the distance was rather less than half a mile.

(*b*) JESUS spoke of the terrible punishment that would ere long fall on Jerusalem. The green tree through which abundant sap flows is JESUS, who is Life itself. The dead wood represents the soul that has lost sanctifying grace.

(*c*) This beverage, prepared by ladies of high rank, had the faculty of numbing the senses of the condemned, and deadening the acuteness of their suffering. But JESUS willed in no wise to diminish the merit of His death; out of regard for the charity of these women He touched the cup with His lips, but would not drink.

There were crucified with Him two thieves : one on the right hand and one on the left, and JESUS in the middle. And the Scripture was fulfilled which saith : « *With the wicked He was reputed.* »

Pilate wrote a title also, and he put it upon the cross ; and the inscription of His cause written over Him, was :

JESUS OF NAZARETH, KING OF THE JEWS

This title therefore many of the Jews did read, because the place where JESUS was crucified was nigh to the city ; and it was written in Hebrew, in Greek, and in Latin.

Then the chief priests of the Jews said to Pilate :

« — Write not : « The king of the Jews ; » but that He said : « I am the king of the Jews. »

Pilate answered :

« — What I have written, I have written. »

And JESUS said :

« — FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO ! »

The soldiers therefore when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also His coat. Now the coat was without seam, woven from the top throughout.

They said then one to another :

« — Let us not cut it, but let us cast lots for it whose it shall be. »

That it might be fulfilled which was written by the Prophet : « *They divided my garments among them : and upon my vesture they cast lots.* »

The soldiers indeed did these things, and they sat and watched Him.

The people stood beholding, and the rulers with them derided Him. And they that passed by, blasphemed Him, wagging their heads, and saying :

« — Vah, thou that destroyest the Temple of God, and in three days, buildest it up again, save thyself. If thou be the Son of God, come down from the cross. »

In like manner also the chief priests, with the scribes and ancients mocking, said :

« — He saved others; Himself He cannot save : If He be the king of Israel, let Him now come down from the cross, and we will believe in Him. He trusted in God : let Him now deliver *Him* if He will have Him; for He said : I am the Son of God.

And the self same thing the thieves also that were crucified with Him reproached Him with. And one of those robbers who were hanged blasphemed Him saying :

« — If thou be CHRIST, save thyself and us. »

But [soon after] the other, answering, rebuked him, saying :

« — Neither dost thou fear God, seeing thou art under the same condemnation? And we justly, for we receive the due reward of our deeds; but this man hath done no evil. »

And he said to JESUS :

« — Lord, remember me when thou shalt come into thy kingdom. »

And JESUS said to him :

« — AMEN, I SAY TO THEE : THIS DAY THOU SHALT BE WITH ME IN PARADISE. »

Now there stood by the cross of JESUS, His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen.

When JESUS therefore had seen His Mother and the disciple standing, whom He loved, He saith to His Mother :

« — WOMAN, BEHOLD THY SON! »

After that He said to the disciple :

« — BEHOLD THY MOTHER. »

And from that hour, the disciple took her to his own. (a)

It was almost the sixth hour [when JESUS was crucified]: and there was darkness over all the earth, until the ninth hour [3 o'clock]; and the sun was darkened. (b)

And about the ninth hour, JESUS cried with a loud voice, saying :

« — ELI! ELI! LAMMA SABACTHANI? »

That is :

« — MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? »

And some that stood there and heard, said :

« — This man calleth Elias. »

Afterwards JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled said :

« — I THIRST. »

Now there was a vessel set there full of vinegar And immediately one of them running took a sponge and filled it with vinegar; and putting it about hyssop on a reed, gave Him to drink saying :

« — Stay, let us see if Elias will come and take Him down. »

And the others said :

« — Let be, let us see whether Elias will come to deliver Him. »

JESUS therefore when He had taken the vinegar said :

« — IT IS CONSUMMATED. »

(a) John here represents all the faithful. In him Mary adopted us all as her children.

(b) Contemporary authors are unanimous in recording an extraordinary eclipse and an earthquake that occurred exactly on the day of Christ's death. Phlegon, a freedman, of the emperor Hadrian, writes at length about these phenomena, quoting eye witnesses.

And crying out with a loud voice JESUS said :

« — FATHER, INTO THY HANDS, I COMMEND MY SPIRIT. »

And saying this, and bowing His head He gave up the ghost.

XIX. — THE PRODIGES THAT FOLLOWED THE DEATH
OF JESUS. THE HOLY WOMEN

(St Matth., XXVII, 51-56 ; St Mark, XV, 38, 41 ; St Luke, XXIII, 45-49)

And behold the veil of the Temple was rent in two from the top even to the bottom ; and the earth quaked, and the rocks were rent. And the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many.

And the centurion who stood over against Him, seeing that crying out in this manner, He had given up the ghost, said :

« — Indeed, this man was the Son of God. »

And they that were with Him watching JESUS, having seen the earthquake and the things that were done, were sore afraid, saying :

« — Indeed this was a just man. This was the Son of God. »

All the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

And all His acquaintance stood afar off beholding all these things. And there were also many women looking on afar off, who had followed JESUS from Galilee, ministering unto Him, among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome, who also when He was in Galilee, followed Him, and ministered to Him ; and many other women that came up with Him from Jerusalem.

XX. — CHRIST'S SIDE OPENED WITH A SPEAR

(St John, XIX, 31-37)

Then the Jews, (because it was the Parascève,) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to JESUS, when they saw that He was already dead, they did not break His legs; but one of the soldiers opened His side, and immediately there came out blood and water. (a)

And he that saw it hath given testimony : and his testimony is true. And he knoweth that he saith true; that you also may believe.

For these things were done that the Scripture might be fulfilled : « *You shall not break a bone of Him.* » And again another Scripture saith : « *They shall look on Him whom they pierced.* »

XXI. — THE DESCENT FROM THE CROSS AND THE BURIAL

(St Matth., XXVII, 57-61;

St Mark, XV, 42-47; St Luke, XXIII, 50-56; St John, XIX, 38-42)

And when it was evening there came a certain rich man named Joseph, of Arimathea, a city of Judea : a noble counsellor, a good and just man, who also looked for the kingdom of God : (he was a disciple of JESUS, but secretly for fear of the Jews), [and] had not consented to their counsel and doings.

(a) The water symbolized Baptism and the Blood the Eucharist. Thence the Fathers say that Holy Church sprang from the open Side of JESUS as formerly Eve from the side of Adam. The faithful indeed who form the Church are born in Baptism and fed by the Eucharist.

He went boldly and besought Pilate that he might take away the Body of JESUS. But Pilate wondered that He should be already dead, (a) and sending for the centurion, he asked him if he were already dead, and when he had understood it by the centurion, Pilate commanded that the body should be delivered to Joseph.

And Nicodemus also came, he who at first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound *weight*.

And Joseph buying fine linen, came therefore and took down the body of JESUS, and wrapped [it] up in the fine linen; and they bound it in linen clothes with the spices as the manner of the Jews is to bury.

Now there was in the place where He was crucified a garden; and in the garden a new sepulchre, which Joseph had hewed out of the rock, wherein no man had been laid.

There therefore, [as] it was the Parascève of the Jews and the Sabbath drew on, they laid JESUS because the sepulchre was nigh at hand. (b) And [Joseph] rolled a great stone to the door of the monument, and went his way.

And there was there Mary Magdalen, and the other Mary, [mother of James and of Joseph], sitting over against the sepulchre, and they beheld where He was laid. And the women that were come with Him from Galilee following after, saw the sepulchre, and how His body was laid.

(a) The torture of crucifixion sometimes lasted more than a day. But JESUS had suffered so much during His Passion that He could not resist for more than three hours the excruciating agony of the Cross.

(b) The two men buried JESUS hastily and summarily on account of the approach of the Sabbath. For the rest, it was the women's part to proceed with the elaborate task of embalming, and we shall see how on Easter morning they went up to Calvary to render this last service to the sacred Body.

And returning, they prepared spices and ointments; and on the sabbath-day they rested according to the commandment,

April 8

HOLY SATURDAY

THE WATCH SET ON THE SEPULCHRE

(St Matth., XXVII, 62-66)

And the next day which followed the day of preparation, (a) [and was a sabbath-day] the chief priests and the Pharisees came together to Pilate saying :

« — Sir, we have remembered that that seducer said while He was yet alive : After three days, I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people, He is risen from the dead : and the last error shall be worse than the first. »

Pilate said to them :

« — You have a guard. (b) Go, guard it as you know. »

And they departing made the sepulchre sure, (c) sealing the stone and setting guards. (d)

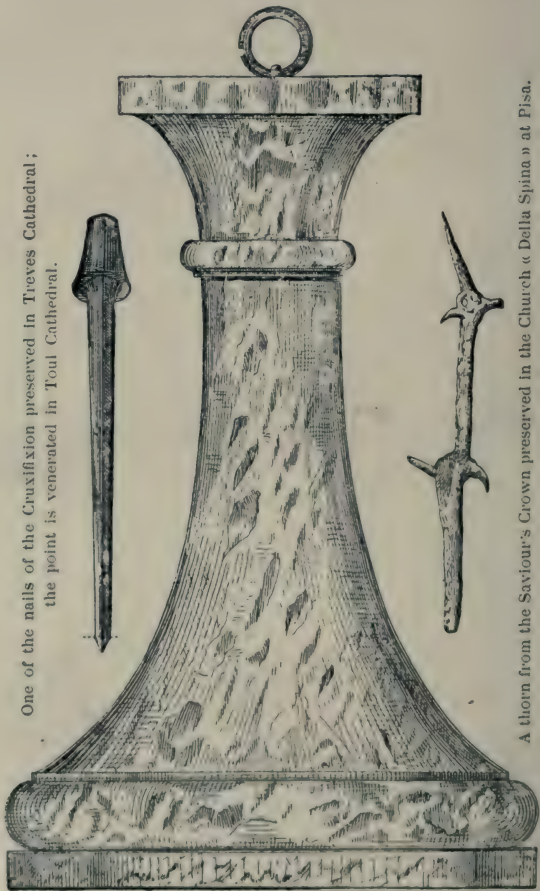
(a) These rigid observers of the Law, who made it a crime for Jesus to heal on the sabbath-day were not restrained by the solemnity of the great Sabbath from indulging their hatred against the cold remains of their Victim.

(b) The high-priests had a guard under their orders for the Temple service; Pilate authorized them to use it for this object. The Governor was weary of serving as an instrument for the hatred of these Jewish priests; he refused to occupy himself any longer with an affair in which he had been involved against his inclination, and which had only brought upon him anxiety and-remorse.

(c) After having been assured, as we may well understand, of the presence of Christ's Body.

(d) Any soldier who slept on guard was punished with death, under the Roman Law.

One of the nails of the Crucifixion preserved in Treves Cathedral;
the point is venerated in Toul Cathedral.



A thorn from the Saviour's Crown preserved in the Church « Della Spina » at Pisa.

The column of the flagellation. (Church of Sⁱ Praxedes at Rome.)

SIXTH PART

FROM THE RESURRECTION TO THE ASCENSION

April 9

CHAP. I. — EASTER MORNING

I. — THE RESURRECTION

(St Matth., XXVIII, 1-4; St John, XX, 1)

And on the first day of the week, very early in the morning, behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone, (*a*) and sat upon it, and his countenance was as lightning and his raiment as snow.

And for fear of him the guards were struck with terror, and became as dead men.

II. — THE HOLY WOMEN AT THE TOMB

(St Matth., XXVIII, 1, 5-8;

St Mark, XVI, 1-8; St Luke, XXIII, 56; XXIV, 1-9; St John, XX, 1)

And in the end of the Sabbath, when it began to dawn towards the first day of the week, Mary Magdalen, Mary, mother of James, and Salome, bought sweet spices, that coming they might anoint JESUS.

And very early in the morning, the first day of the week, when it was yet dark, [they] cometh unto the sepulchre bringing the spices which they had prepared. And they said one to another :

(*a*) Our Lord had already risen from the tomb; the Angel rolled away the stone to show the sepulchre was empty, and to allow the holy women to enter and realize the marvel.

« — Who shall roll us back the stone from the door of the sepulchre? »

Mary Magdalen cometh [first], and she saw the stone taken from the sepulchre. She ran therefore and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith to them :

« — They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. »

The sun being now risen, [the other women] came to the sepulchre. And looking, they saw the stone rolled back, for it was very great; and entering into the sepulchre, they found not the body of the Lord JESUS.

And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel. And as they were afraid and bowed down their countenance towards the ground, they saw a young man sitting on the right side, clothed with a white robe. Who saith to them :

« — Fear not, you, for I know that you seek JESUS of Nazareth who was crucified. Why seek you the living with the dead? He is not here, for He is risen, as He said. Come and see the place where the Lord was laid. Remember how He spoke to you when He was yet in Galilee, saying : The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

» And going quickly, tell ye His disciples and Peter that He is risen, and behold He will go before you into Galilee : there you shall see Him as He told you. Lo, I have foretold it to you. » (a)

(a) We cannot doubt that the Blessed Virgin was the first privileged to see her divine Son risen from the tomb. The Heart of JESUS could not defer pouring into His own dear Mother's heart a consolation the more abundant that her grief had been most bitter.

And they remembered the words [of JESUS]; and they went out quickly from the sepulchre with fear and great joy; and they said nothing to any man for they were afraid.

III. — PETER AND JOHN AT THE SEPULCHRE

(St Luke, XXIV, 12 ; St John, XX, 3-10)

[Warned by Mary Magdalen] Peter therefore went out and that other disciple, and they came to the sepulchre. And they both ran together, and that disciple did outrun Peter, and came first to the sepulchre; and when he stooped down he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place.

Then that other disciple also went in, who came first to the sepulchre and he saw and believed. For as yet they knew not the scripture, that He must rise again from the dead.

The disciples therefore departed again to their home, and Peter went away wondering in himself at that which was come to pass.

IV. — JESUS APPEARS TO MARY MAGDALEN

(St Mark, XVI, 9 ; St John, XX, 11-17)

But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid.

They say to her :

« — Woman, why weepest thou? Whom seekest thou? »

She saith to them :

« — Because they have taken away my Lord : and I know not where they have laid Him. »

When she had thus said, she turned herself back, and saw JESUS standing ; and she knew not that it was JESUS.

JESUS saith to her :

« — Woman, why weepest thou ? »

She, thinking that it was the gardener, saith to Him :

« — Sir, if thou hast taken Him hence, tell me where thou hast laid Him : and I will take Him away. »

JESUS saith to her :

« — Mary. »

She turning, saith to Him :

« — Rabboni, » (which is to say, Master).

JESUS saith to her :

« — Do not touch me, for I am not yet ascended to my Father : but go to my brethren, and say to them : I ascend to my Father and to your Father, to my God and to your God. »

V. — JESUS APPEARS TO THE HOLY WOMEN

(St Mark, XVI, 9 ; St Matth., XXVIII, 8-9)

[JESUS], rising early the first day of the week [had] appeared first to Mary Magdalen out of whom He had cast out seven devils. [While the women were running towards Jerusalem] to tell His disciples, behold JESUS met them, saying :

« — All hail ! »

But they came up and took hold of His feet, and adored Him. Then JESUS said to them :

« — Fear not. Go, tell my brethren that they go into Galilee (a), there they shall see me. »

(a) The city of Jerusalem, too closely confined within ramparts, was unable to contain the crowds of pilgrims who annually attended the

VI. — THE APOSTLES' INCREDULITY

(St Mark, XVI, 10, 11; St Luke, XXIV, 9-11, 34; St John, XX, 18; I, Cor., XV, 5, 7)

[Mary Magdalen] cometh and telleth the disciples who were mourning and weeping :

« — I have seen the Lord, and these things He said to me. »

And they hearing that He was alive, and had been seen by her, did not believe.

[The other women also coming up] told all these things to the eleven, and to all the rest. And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles.

These words seemed to them as idle tales : and they did not believe them.

[Later] He was seen by Cephas, and also by James.

VII. — THE RETURN OF THE GUARDS TO JERUSALEM

(St Matth., XXVIII, 11-15)

When [the women] were departed [from the sepulchre] behold, some of the guards came into the city, and told the chief priests all things that had been done.

And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying :

« — Say you, His disciples came by night, and stole

principal solemnities of the Temple. For this reason, in the immediate neighbourhood of the holy City, districts were assigned to each province, which bore their name. The Galileans encamped on the north of the Mount of Olives, and the locality was known as *Galilee*. No doubt it was there that the Apostles went according to Our Lord's direction. A large building intended for the meetings of the Galileans afforded them a safe shelter.

Him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. »

So they taking the money, did as they were taught; and this word was spread abroad among the Jews even unto this day.

CHAP. II. — THE EVENING OF EASTER DAY

I. — JESUS APPEARS TO THE DISCIPLES AT EMMAUS

(St Mark, XVI, 12, 13; St Luke, XXIV, 13-45)

And behold, two of [the disciples], went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus; and they talked together of all these things which had happened.

And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also drawing near in another shape, went with them; but their eyes were held that they should not know Him.

And He said to them :

« — What are these discourses that you hold one with another as you walk, and are sad? »

And the one of them, whose name was Cleophas, answering, said to Him :

« — Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? »

To whom He said :

« — What things? »

And they said :

« — Concerning Jesus of Nazareth, who was a Prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death, and crucified Him.

» But we hoped that it was He that should have

redeemed Israel : and now besides all this, to day is the third day since these things were done.

» Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre ; and not finding His body, came, saying that they had also seen a vision of Angels, who say that He is alive. And some of our people went to the sepulchre : and found it so as the women had said, but Him they found not. »

Then He said to them :

« — O foolish, and slow of heart to believe in all things which the Prophets have spoken. Ought not CHRIST to have suffered these things and so to enter into His glory? »

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things that were concerning Him.

And they drew nigh to the town whither they were going : and He made as though He would go farther. But they constrained Him, saying :

« — Stay with us, because it is towards evening, and the day is now far spent. »

And He went in with them.

And it came to pass, whilst He was at table with them, He took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew Him : and He vanished out of their sight.

And they said one to the other :

« — Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures? »

And rising up the same hour they went back to Jerusalem.

II. — JESUS APPEARS TO THE APOSTLES IN THE CŒNACULUM

(St Luke, XXIV, 36-43 ; St John, XX, 19-23)

Now, when it was late the same day, the first of the

week, and the doors shut (*a*) for fear of the Jews; they found the eleven gathered together and those that were with them, saying :

« — The Lord is risen indeed, and hath appeared to Simon. »

And they told what things were done in the way : and how they knew Him in the breaking of bread. Neither did they [all] believe them.

Now whilst they were speaking these things, JESUS stood in the midst of them, and saith to them :

« — Peace be to you ; it is I, fear not. »

But they being troubled and frighted, supposed that they saw a spirit. And He said to them :

« — Why are you troubled, and why do thoughts arise in your hearts ? See my hands and feet, that it is I myself ; handle and see : for a spirit hath not flesh and bones, as you see me to have. »

And when He had said this, He shewed them His hands and feet, and His side.

The disciples therefore were glad when they saw their Lord ; but while they yet believed not and wondered for joy, He said :

« — Have you here anything to eat ? »

And they offered Him a piece of a broiled fish, and a honeycomb. And when He had eaten before them, taking the remains, He gave to them. And He said to them again :

« — Peace be to you.

» As the Father hath sent me, I also send you. »

When He had said this, He breathed on them and He said to them :

(*a*) « The same power which could bring CHRIST'S whole Body, entire in all its dimensions, through the closed doors, can without the least question, make the same Body really present in the sacrament : though both the one and the other be above our comprehension. »
DOUAY BIBLE. (*Notes.*)

« — Receive ye the Holy Ghost :

» Whose sins you shall forgive, they are forgiven them : and whose *sins* you shall retain, they are retained. » (a)

CHAP. III. — EIGHT DAYS LATER

(St John, XX, 24-31)

Now Thomas, one of the twelve, who is called Didymus, was not with them when JESUS came. The other disciples therefore said to him :

« — We have seen the Lord. »

But he said to them :

« — Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. »

And after eight days again, His disciples were within, and Thomas with them. JESUS cometh, the doors being shut, and stood in the midst, and said :

« — Peace be to you. »

Then He saith to Thomas :

« — Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side ; and be not faithless, but believing. »

Thomas answered and said to Him :

« — My Lord and my God. »

JESUS saith to him :

(a) Since the power to retain sins is joined to that of remitting them, those who are appointed judges of conscience are therefore obliged to discriminate between the sins that should be remitted and those that should be retained. Now such discrimination cannot exist unless they know about them, and they cannot know about them except by the avowal of the guilty, by confession. Therefore confession is of divine institution ; the Apostles so understood it and exercised the power.

« — Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and hath believed. »

CHAP. IV. — ON THE SHORE OF THE LAKE

I. — THE SECOND MIRACULOUS DRAUGHT OF FISHES

(St Matth., XXVIII, 16 ; St John, XXI, 1-14)

After this the eleven disciples went into Galilee ; [and] JESUS shewed Himself again to [them] at the sea of Tiberias. And He shewed *Himself* after this manner :

There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples.

Simon Peter saith to them :

« — I go a fishing. »

They say to him :

« — We also come with thee. »

And they went forth and entered into the ship : and that night they caught nothing.

But when the morning was come, JESUS stood on the shore : yet the disciples knew not that it was JESUS.

JESUS therefore said to them :

« — Children, have you any meat? »

They answered :

« — No. »

He saith to them :

« — Cast the net on the right side of the ship ; and you shall find. »

They cast therefore : and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom JESUS loved said to Peter :

« — It is the Lord. »

Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast Himself into the sea.

But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

As soon then as they came to land, they saw hot coals lying, and a fish laid thereon and bread.

JESUS saith to them :

« — Bring hither of the fishes which you have caught. »

Simon Peter went up and drew the net to land, full of great fishes, one hundred fifty three. And although there were so many, the net was not broken.

JESUS saith to them :

« — Come and dine. »

And none of them who were at meat, durst ask Him : Who art thou ? knowing that it was the Lord.

And JESUS cometh and taketh bread, and giveth them, and fish in like manner.

This is now the third time that JESUS was manifested to His disciples, after He was risen from the dead.

II. — THE PRIMACY OF PETER HIS UNIVERSAL MAGISTERIUM

(St John, XXI, 15-17)

When therefore they had dined, JESUS saith to Simon Peter :

« — Simon, *son* of John, lovest thou me more than these? »

He saith to Him :

« — Yea Lord, Thou knowest that I love thee. »

He saith to him :

« — Feed my lambs. »

He saith to him again :

« — Simon, *son* of John lovest thou me? »

He saith to Him :

« — Yea Lord, Thou knowest that I love thee. »

He saith to him :

« — Feed my lambs! »

He said to Him the third time :

« — Simon, *son* of John, lovest thou me? »

Peter was grieved because He had said to him the third time : Lovest thou me? And he said to Him :

« — Lord, thou knowest all things : thou knowest that I love thee! »

He said to him :

« — Feed my sheep. » (a)

III. — JESUS PREDICTS PETER'S MARTYRDOM

(St John, XXI, 18-24)

[And JESUS continued] :

« — Amen, amen, I say to thee : when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. »

And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him :

« — Follow me. »

Peter turning about, saw that disciple whom JESUS

(a) « Our Lord had promised the spiritual supremacy to St Peter (Math., XVI, 19); and here He fulfils that promise by charging him with the superintendency of all his sheep, without exception; and consequently of His whole flock, that is, of His whole Church. » DORRIS BIBLE. (Notes.)

The lambs are the faithful; the sheep are the pastors who increase the flock by spiritual generation. Peter oxes divine pasture, that is doctrine, love and vigilance, to those who teach as to those who receive instruction. The flock of Peter is the flock of JESUS CHRIST. Whoever is neither a lamb nor a sheep does not belong to the only true Church.

loved following, who also leaned on His breast at supper, and said : Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to JESUS :

« — Lord, and what *shall* this man *do*? »

JESUS saith to him :

« — So I will have him to remain till I come, what is it to thee? Follow thou me. »

This saying therefore went abroad among the brethren, that that disciple should not die. And JESUS did not say to him he should not die ; but, So I will have him to remain till I come, what is it to thee? (*a*)

This is that disciple who giveth testimony of these things, and hath written these things ; and we know that is testimony is true.

CHAP. V. — LATEST APPEARANCES

I. — JESUS APPEARS ON A MOUNTAIN IN GALILEE

(St Matth., XXVIII, 16-20 ;

St Mark, XVI, 15-18, *Act.*; 1, 3 ; I, Cor., XV, 6)

The eleven disciples went into Galilee, unto the mountain where JESUS had appointed them. There was He seen by more than five hundred brethren at once.

And seeing Him, they adored : but some doubted.

JESUS coming [to the eleven] spoke to them saying :

« — All power is given to me in heaven and in earth. Go ye therefore into the whole world and preach the Gospel to every creature. Teach ye all nations, baptizing

(*a*) Our Lord announced thereby that John alone among the Apostles, should not die a violent death, but that he would remain on earth until JESUS came to call him by a natural death.

them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. (a)

» He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned.

» And these signs shall follow them that believe : In my Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick and they shall recover.

» And behold, I am with you all days, even to the consummation of the world. »

[Thus] JESUS showed Himself alive, by many proofs, after His Passion, for forty days appearing to [His disciples] and speaking of the kingdom of God. (b)

(a) JESUS possesses the fulness of power, and consequently doctrinal, sacerdotal, royal, and judicial authority over the whole range of God's kingdom. He communicated it to the Apostles and to Holy Church. Doctrinal authority : *preach—teach*; Sacerdotal authority : *baptize*; Disciplinary authority : *teach them to observe*. This authority extends over the whole world; it will last as long as the world lasts; no temporal power can nullify or restrict it; it is sanctioned by the salvation of those who accept it, by the damnation of those who reject it, and by the special graces reserved for the apostolate; it is aided by JESUS CHRIST Himself, who is present in His Church all days even to the consummation of the world. Heaven and earth are therefore nothing but two provinces of the same kingdom of which JESUS CHRIST is the Sovereign. He reigns in heaven Himself; He reigns on earth by His delegates, the lawful Pastors of the Church. « How then could the Catholic Church ever go astray, having always with her Pastors, as is here promised, CHRIST Himself, who is *the Way, the Truth and the Life*. » (St John, XIV, 6.) — DOUAY BIBLE. (Notes.)

(b) This is the origin of *apostolic traditions*. The conversations of Our Lord and His disciples in His frequent appearances among them are not preserved in the Gospels, but have been transmitted from age to age in the holy Church, and are an object of faith as well as the written Word.

II. — JESUS APPEARS AT JERUSALEM

(St Mark, XVI, 14; St Luke, XXIV, 44-49; *Act.*, I, 4-8)

At length He appeared to the eleven as they were at table [at Jerusalem]; and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him, after He was risen again.

And He said to them :

« — These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. »

Then He opened their understanding that they might understand the Scriptures (*a*) and He said to them :

« — Thus it is written, and thus it behoved CHRIST to suffer, and to rise again from the dead the third day ; and that penance and the remission of sins should be preached in His Name unto all nations, beginning at Jerusalem.

» And you are witnesses of these things.

» And I send the promise of my Father upon you : but stay you in the city, till you be endued with power from on high, which you have heard by my mouth.

» For John indeed baptized with water ; but you shall be baptized with the Holy Ghost, not many days hence. »

(*a*) The explanation of His Word belongs to God and to God alone ; He does it by His official interpreter, Holy Church ; He does it likewise by private inspiration, but to prevent delusion in so serious a matter this must always be in conformity with the interpretation of the Church and controlled by her judgment. Holy Scripture is not to be read as a profane book is read ; the assistance of God's Spirit is needed ; it is obtained by humble prayer and the direction of the Church.

They therefore who were come together asked Him, saying :

« — Lord, wilt Thou at this time restore again the kingdom of Israel? »

But He said to them :

« — It is not for you to know the times or moments, which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth. »

CHAP. VI. — THE ASCENSION

(St Mark, XVI. 19-20; St Luke, XXII. 50-53; St John, XX, 31; XXI, 25; *Act.*, 1, 9-12)

The Lord JESUS, after He had spoken [these words] to His disciples, led them out as far as Bethania, and [when He was come to the top of Mount Olivet,] lifting up His hands, He blessed them.

And it came to pass, whilst He blessed them. [He was raised up and departed from them.

A cloud received Him out of their sight, and [He] was carried up into heaven, and sitteth on the right hand of God.

And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said :

« — Ye men of Galilee, why stand you looking up to heaven? This JESUS who is taken up from you into heaven, shall so come as you have seen Him going into heaven. »

And they adoring, went back to Jerusalem with great

joy ; And they were always in the Temple, praising and blessing God. Amen.

[Later] going forth, they preached everywhere, the Lord working withal, and confirming the word with signs that followed.

There are also many other things which JESUS did : which if they were written every one, the world itself, I think, would not be able to contain the books that should be written. (a)

Many other signs also did JESUS in the sight of His disciples, which are not written in this book. But these are written that you may believe that JESUS is the Christ, the Son of God ; and that believing, you may have life in His Name.

(a) This expression must be accepted as a hyperbole such as are in daily use in the East. Nethertheless we are bound to conclude from it that the Evangelists only preserved a very scanty written portion of the teaching and acts of Our Lord. Consequently if we wish to content ourselves with Scripture alone to enlighten our faith and direct our life, we expose ourselves to the rejection of a multitude of things that JESUS did and said, and which Holy Church has preserved in the sacred deposit of Tradition.

OBSERVATIONS

I. — We make no claim to having determined the *Gospel chronology* with finality ; but in offering the concordance of the Holy Gospels under the form of a continuous story, we judged it well to assign dates to the different events of our Saviour's life. Certain of these dates are fixed by the sacred writers themselves, others are adopted by the Liturgy ; some are merely probable.

For the arrangement and the scheme of the narrative we took as our guides three recognised authorities whose competency in this connection is unrivalled ; Mgr Flech, the lamented Bishop of Metz who has left behind him a *Gospel Synopsis* which is a master piece of lucidity and respectful observance of tradition ; Canon Fouard, the learned and pious author of one of the most beautiful *Lives of Our Lord JESUS CHRIST* ; and Father Patrizi S. J., the eminent exegetist whose works throw so brilliant a light on the Holy Gospel.

In the notes on p.p. 231 and following, we have given the strong reasons that led us to avoid a recent system of concordance adopted by certain commentators.

II. — We have been often asked what course should be followed in a serious study of the Holy Gospels. The following seems to us the simplest and most rational plan.

1° To pray fervently to Our Lord to *open our understanding that we may understand the Scriptures* (Saint Luke, XXIV, 45). — 2° To read the Holy Gospel, chapter by chapter from beginning to end, the first time. — 3° To study carefully the Synoptic Tables. — 4° To follow, by the aid of the maps of Palestine and Galilee, the remarks on Our Lord's journeys during His public Life, and to fix them in the memory. — 5° To study attentively the perspective plans of the Temple and Jerusalem, so as to be able to locate the positions, whether for the visits of JESUS to the Temple, or for the history of His grievous Passion.

Then the Sacred Book will be read again and again, not only with edification but under the influence of a daily increasing charm. The Gospel will become OUR BOOK or rather inseparable friend. We shall more and more enter into the intimacy of JESUS, living by His life. JESUS will be truly our EMMANUEL, He ever abiding in us, we ever abiding in Him. Amen.

SYNOPTIC TABLE

Of the principal events of Our Lord's Life

A NOTICE OF THEIR DATES
AND THE PLACES WHERE THEY OCCURRED

FIRST PART

PLACES	EVENTS	DATES
Jerusalem	The Vision of Zachary.	September
Nazareth	The Annunciation.	March 25
Juttah	The Visitation.	April-May-June
	The Birth of the Baptist.	June 24
Nazareth	The Trial of Mary and Joseph. — Their marriage.	July
Bethlehem	The Nativity of Our Lord.	December 25
Jerusalem	The Presentation of JESUS in the Temple. — The Purifi- cation of Mary.	
Nazareth	Temporary sojourn of the Holy Family.	
Bethlehem	Adoration of the Magi. — Massacre of the Holy In- nocents.	February 2
Egypt	The Exile of the Holy Family.	
Nazareth	Second Part of the Infancy of JESUS.	

PLACES	EVENTS	DATES
Jerusalem	{ JESUS in the midst of the Doctors.	{ JESUS <i>at the age of 12 years</i>
Nazareth	{ The Hidden Life of JESUS.	{ <i>From the twelfth to the thirtieth year of His age</i>

SECOND PART

PLACES	EVENTS	DATES
Bethabara or Bethania beyond Jordan	{ The Preaching of John the Baptist.	{ July <i>John thirty years old</i>
	{ The Baptism of JESUS.	{ January 6 JESUS <i>aged 30 years and 12 days</i>
Desert of Jericho	{ The fasting and temptation of JESUS.	{ From January 6 to February 16
Bethabara	{ John the Baptist's testimony to those sent from Jerusalem.	{ February 15
	{ ECCE AGNUS DEI.	{ February 16
The Banks of the Jordan	{ The first calling of Andrew John and Peter.	{ February 17
The Road to Galilee	{ The first calling of Philip and Nathanael.	{ February 18
Cana	{ The water changed to wine.	{ February 21
Capharnaum	{ Temporary sojourn.	{ February-March
Jerusalem	{ The first Pasch of CHRIST'S Public Life. — The money changers, etc. driven from the Temple. — Miracles. — JESUS and Nicodemus.	{ Feast of the Pasch

PLACES	EVENTS	DATES
Judea	{ The first Mission in Judea. — The Last Testimony of John the Baptist.	{ From April to December 8 months
Macheronte	{ The Imprisonment of John the Baptist.	{ The end of December <i>John thirty one years</i> and 6 months old
Jacob's well Sichar	{ The Samaritan Woman.	{ The early days of January
Galilee	{ The arrival in Galilee.	{ January
Cana	{ The healing of the ruler's son	
The Lake	{ The first miraculous draught of fishes.	{ The End of January
Bethsaida	{ Final vocation of Peter and Andrew, James and John.	
Capharnaum	{ Preaching. — Deliverance of one possessed. — Nume- rous cures.	{ February
Galilee	{ The first Mission in Galilee.	{
The Lake	{ The calming of the tempest.	
Gerasa	{ The deliverance of two demo- niacs.	
Capharnaum	{ The paralytic let down through the roof.	{
The Shores of the Lake	{ The calling of Matthew. — The feast. — The reply of Our Lord to the Pharisees and the disciples of John.	
Capharnaum	{ The daughter of Jairus. — The two blind men and the man possessed by a dumb spirit.	

THIRD PART

PLACES	EVENTS	DATES
Jerusalem	{ The paralytic at the Sheep Pool. — JESUS asserts His divinity. }	The second Pasch
The Road to Galilee	{ The ears of corn. — The withered hand. — Numerous miracles. }	April
The Shores of the Lake		
The Mount of the Beatitudes	{ The election of the Apostles. — The Sermon on the Mount. }	About May 15
From the Mount of Beatitudes to Capharnaum	{ The Leper. — The centurion's servant. }	From 15 to 31 May
Naim	{ The raising of the widow's son. — Message from John the Baptist. — Magdalen at the feet of JESUS. }	June
Capharnaum	{ JESUS confounds the Pharisees. — The Mother of JESUS and His kinsmen. }	From June to September
Galilee	Second mission in Galilee.	
The Shores of the Lake	{ The Parables. }	
Nazareth	JESUS driven out of Nazareth.	September
Galilee	The third mission in Galilee.	The end of December

PLACES	EVENTS	DATES
Near Nazareth Galilee	{ The instruction of the Apostles.	October
Macheronte	{ The mission of the Apostles.	From October to March
The desert of Bethsaida-Julias	{ The martyrdom of John the Baptist.	The end of December
The Lake Capharnaum	{ The first miracle of the loaves.	March
Galilee	{ JESUS walking on the waves.	
	{ Promise of the Holy Eucharist.	
	{ The hypocrisy of the Pharisees unmasked.	

FOURTH PART

PLACES	EVENTS	DATES
Region of Tyre and Sidon	{ The Canaanite Woman.	April-May
Decapolis	{ The deaf mute. — The second miracle of the loaves.	June
Dalmanutha	{ The Pharisees ask a sign from heaven.	
The Lake	{ The leaven of the Pharisees, Saducees and Herodians.	
Bethsaida-Julias	{ The cure of a blind man.	July 28
The environs of Cæsarea-Philippi	{ St Peter's profession of faith. — The Primacy of Peter. — The first prediction of the Resurrection. — The doctrine of the Cross.	

PLACES	EVENTS	DATES
Mount Thabor	The Transfiguration.	August 6
At the foot of Thabor	The Lunatic.	August 7
From Thabor to Capharnaum	A new prediction of the Passion.	August
Capharnaum	The Temple tribute. — Lessons of Our Lord to His Apostles.	
Frontiers of Galilee and of Samaria	The cursing of Bethsaida, Chorozain and Capharnaum. — The inhospitality of the Samaritans. — The cure of ten Lepers.	September
Jerusalem	The feast of Tabernacles.	From 15 to 22 September
	The man born blind.	September
The Mount of Olives	The good Shepherd.	
	Lessons to the disciples before their mission.	October
Judea	The second mission of Our Lord in Judea.	
The Mount of Olives	Prayer.	
Bethania	Martha and Mary.	November and December
Perea	The first mission of Our Lord in Perea.	
Jerusalem	The Dedication.	December 20
Perea	The second mission of Our Lord in Perea.	From the end of December to the beginning of March
Bethania	The Resurrection of Lazarus.	First days of March

PLACES	EVENTS	DATES
Ephrem	{ Our Lord takes refuge in Ephrem.	March
Judea	{ On the Road to Jerusalem, Our Lord prophesies His Passion. — The ambitious request of the sons of Zebedee.	
Jericho	{ The healing of the blind men. — Zaccheus.	
Bethania	{ The farewell Supper.	April

FIFTH PART

HOLY WEEK, from 2 to 8 of April.

SIXTH PART

PLACES	EVENTS	DATES
Jerusalem (Calvary)	{ The Resurrection of Our Lord.	April 9. — Easter
Jerusalem	{ The appearing of JESUS to His Holy Mother.	
Calvary	{ His appearing to Mary Magdalen.	
From Calvary to Jerusalem	{ His appearing to the Holy Women.	
Jerusalem	{ His appearing to Simon Peter.	
Emmaus	{ His appearing to the two Disciples.	

PLACES	EVENTS	DATES
Jerusalem	{ His appearing to the eleven with the exception of Thomas. }	April 9. — Easter
	{ His appearing to James. }	Easter week
	{ His appearing to the eleven and to several Disciples. }	In the octave of Easter
The Lake	{ The second miraculous draught of fishes. — St Pe- ter's three protestations of love; his universal Magis- terium. — The announce- ment of his Martyrdom. }	The thirty last days
Thabor	{ CHRIST'S appearing to the Apostles and to more than five hundred Disciples. }	
Galilee	{ His appearing at different times in Galilee. }	
Jerusalem	{ His appearing for the last time. }	Forty days after Easter
The Mount of Olives	{ The Ascension }	

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A SHORT EXPOSITION

OF CHRISTIAN DOCTRINE

I. — There is one God and there cannot be more than one. God is infinitely holy, infinitely good, infinitely just; He is eternal, He has had no beginning and will have no end. God is a pure spirit; He has no body; He is present everywhere, He sees everything, He knows even our most secret thoughts; He is all powerful, He does everything He wills; He is infinitely wise and governs all by His Providence; in a word He has every perfection without exception and without measure.

II. — In God are three Persons each distinct from the other; the first Person is named the Father, the second the Son, and the third the Holy Ghost. The Father is God, the Son is God like the Father, and the Holy Ghost is God like the Father and the Son. These three divine Persons however are not three Gods, but one and the same God, because they have but one and the same divine substance. The three divine Persons are equal in all things; the one is neither older nor more powerful nor more perfect than the other; the Father was not before the Son, and the Holy Ghost is eternal, the same as the Father and the Son. The Mystery of one only God in three Persons is called by the Church the *Mystery of the Most Holy Trinity*.

III. — It is God who created the heavens, the earth, and all they contain; He made them from nothing by His own free will. The most perfect creatures are angels and men. The angels are pure spirits designed to worship God and execute His orders. A number of angels rebelled against God, and, in punishment for their pride, were precipitated into hell: these are called the evil spirits or the devils; the angels who remained faithful to God enjoy ineffable happiness in heaven; they are called the good Angels or simply the Angels.

IV — God in creating man formed him of two substances, the one material which is the body the other spiritual which is the soul; the soul of man is made in the image of God, capable of knowing Him, loving Him, and possessing Him. Man was not created for riches, nor to enjoy the pleasures and honours of this life, but to know, love, and serve God, and by this means to obtain eternal happiness.

V. — The first man whom God created was called Adam, the first woman Eve. All men descend from Adam and Eve. God established our first parents in a state of grace and holiness, he placed them in a Paradise of pleasure, a place full of delights where nothing was wanting to their happiness; God gave them leave to eat of all the fruits of Paradise with but one exception; Adam and Eve, tempted by the devil, disobeyed God and ate of the forbidden fruit. They were immediately driven forth from Paradise; having lost innocence, they lost every right to eternal happiness, became the slaves of the devil, subject to ignorance and evil passions, and were condemned to every kind of misery and to death.

VI. — The sin of Adam was transmitted with all its baneful effects to his descendants, therefore from the first moment of our existence we are defiled by sin, which, for that reason, is termed *original sin*. It is as its punishment that men are born liable to suffering, ignorant, prone to evil, the slaves of sin and of the devil, God's enemies, condemned to die and worthy of eternal reprobation.

VII. — All men would therefore have been subject to all these miseries and eternally deprived of heaven, if God had not had pity on them. But in His love He deigned to offer to sinful man a mercy that He had not offered to the rebel angels. He promised, and eventually gave to man, a Saviour through whose merits all men may obtain the remission of their sins, overcome the power of the devil and of hell, reconcile themselves to God and be restored to their rights to heaven.

VIII. — The Saviour given by God to man is His own beloved Son, the second Person of the Most Holy Trinity, true God like the Father and the Holy Ghost. The Son of God became man about four thousand years after Adam's transgression, by taking in the most pure womb of the Blessed and Immaculate Virgin Mary, a soul and body like the soul and body of other men. The Son of God made man is named JESUS CHRIST; He is the Saviour and Redeemer without whom we should have been deprived of heaven. JESUS CHRIST is therefore both true God and true man. As God He never had a beginning; from all eternity He is begotten of the Father; but as man He began to exist nineteen hundred years ago, when the divine nature in the Person of the Eternal Word, was united to the human nature. This union of both the divine and the human nature in JESUS CHRIST, is called the *Mystery of the Incarnation*.

IX. — JESUS CHRIST as man was conceived by the power of the Holy Ghost in the pure womb of the Most Blessed Virgin on the 25th of March, the day of the Annunciation; He was born at Bethlehem, in a stable, on the 25th of december, thence called Christmas day. He was circumscised eight days after His birth and received the Name of JESUS which signifies Saviour, on account of His coming to save mankind from sin and the pains of hell. JESUS CHRIST both God and man appeared on earth like other men; He lived about thirty-three years in poverty, humility, and the practice of every virtue. He taught His Gospel during the three last years of His life, and chose twelve apostles whom He commanded to preach the same Gospel throughout the world. JESUS CHRIST performed a great number of miracles to prove His Divinity, and fulfilled in His person all the prophecies had foretold concerning the Messias, or promised Saviour.

X. — JESUS CHRIST was persecuted by the Jews, suffered every kind of indignity and torment, and finally died upon a cross for the salvation of men; He suffered and died as man; as God He could neither suffer nor die. This mystery, called by the Church the *Mystery of Redemption*, was accomplished on Good-Friday. After His death the Body of JESUS CHRIST was

laid in the sepulchre, and His Soul went down into Limbo, in order to deliver the souls of the Just who could only enter heaven by following in the steps of the Redeemer.

XI. — The third day after His death, on Easter Sunday, JESUS CHRIST rose again from the dead by His own act, coming forth from the sepulchre alive and glorified. Forty days after His resurrection He ascended visibly into Heaven; this is the *Mystery of the Ascension*. On the day of Pentecost, on Whitsunday, ten days after the Ascension, He sent the Holy Ghost to His Apostles who were assembled together in the Cœnaculum. The advent of the Holy Ghost wrought so wondrous a change that the Apostles, men hitherto both timid and ignorant, were filled with the knowledge and courage necessary to enable them to preach the Gospel throughout the world at the peril of their lives.

XII. — It was by the ministry of the twelve Apostles that JESUS CHRIST established His Church on earth. The Church is the fellowship of those who profess the true religion taught by JESUS CHRIST, receive the Sacraments He has instituted, and obey the Pastors He has established. JESUS CHRIST is the invisible Head of the Church; our holy Father the Pope its visible Head on earth. As such the Pope, in union with the Bishops, governs the Church. The true Church of JESUS CHRIST is one, holy, catholic, and apostolic. By these notes, which are peculiarly her own, she has ever been and ever will be distinguished from any other society claiming to be the true Church. The Catholic Church is constantly assisted, directed, and governed, by the Holy Ghost, therefore she can never teach error, and according to JESUS CHRIST's formal promise she will exist until the end of the world, in spite of all the efforts of her enemies. All men are obliged to believe what the Church teaches and to do what she commands. Out of the Church there is no hope of salvation; therefore none of those who are *willingly* out of her pale, or who disobey her authority, can be saved. All the members of the Church form but one body of which JESUS CHRIST is the Head. It is composed of the Saints who reign in heaven, of the souls who suffer in purgatory, and of the faithful still living on earth. The Saints

in heaven pray for us; we share in the merits of the faithful on earth, and we can help the souls in purgatory by our prayers and good works. This mutual communication of spiritual treasures is termed the *Communion of Saints*.

XIII. — At the moment of death the soul of man appears before God to be examined and judged according to its works : this is the particular judgment. After this judgment the soul either goes to Heaven, to Purgatory, or to Hell. To go to Heaven it is necessary to be entirely free from sin, even venial sin, and to have atoned for all those that have been committed. Those who die free from mortal sin but are in venial sin, or without having made full satisfaction to divine Justice, go into Purgatory. Finally to be condemned to the eternal fires of Hell, it is enough to be found at the moment of death guilty of even but one mortal sin. At the end of time men will rise again to receive in their souls and bodies the reward or the chastisement they may have deserved. Then JESUS CHRIST will appear with great majesty to judge the whole of mankind. After the general judgment the wicked who have died impenitent will be cast into Hell, and the Just will be admitted to enjoy eternal happiness in Heaven.

All these truths are contained in the Apostles' creed ; We are bound to believe them with a firm faith because they have been revealed by God who is sovereign truth and because they are taught by the Church which is infallible.

XIV. — In order to be saved it is not sufficient to believe revealed truth, it is also necessary to lead a christian life, that is to say to avoid sin, practice the christian virtues, and observe the commandments of God and of the Church. Everything that offends God and violates His holy Law is a sin. Sin is to be feared above every other possible evil, even death itself. Mortal sin must especially be avoided, as it causes us to be God's enemies and worthy of eternal damnation. There are seven capital sins, thus named because they are the source of many others, and these are pride, avarice, impurity, envy, gluttony, anger, and sloth.

XV. — The principal christian virtues, are faith hope, and

charity. By faith we believe what God and the Church teach us to believe. By hope we firmly expect, through the divine promises and the merits of JESUS CHRIST, eternal bliss in Heaven and the means of attaining it. By charity we love God for His own sake and our followmen for God's sake. We are bound to make acts of faith, hope, and charity as soon as we have reached the age of discretion, and on certain special occasions, such as when receiving the Sacraments, in times of violent temptation, or when in danger of death.

XVI. — To be enabled to believe the truths of faith and to observe God's commandments and those of the Church, we require the grace of God. Without its help it is impossible for us to do anything worthy of salvation; but with it, we can always avoid evil and do that which is commanded. There are two kinds of grace, actual grace and habitual grace. By actual grace is meant the holy thoughts, pious inclinations, and religious impulses by which God excites and helps us to avoid sin and practice virtue. Sanctifying grace is that which dwells in the soul free from mortal sin, enriches it with the gifts of the Holy Ghost, and renders it agreeable to God and worthy of Heaven. One single mortal sin deprives us of it; venial sin only weakens it. God owes His grace to no one; He grants however always and to all men, through the merits of JESUS CHRIST, the grace necessary to work out their salvation.

XVII. — The Sacraments and Prayer are the ordinary means by which we obtain grace. JESUS CHRIST has instituted seven Sacraments: Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony. Of these, three impress an indelible character upon the soul, namely, Baptism, Confirmation, and Holy Orders. Two, Baptism and Penance, are called Sacraments of the dead, because they have been instituted for the special purpose of giving life to the soul by remitting mortal sin and reconciling it with God. The five others are called Sacraments of the living, because, to receive them worthily, the life of grace, that is exemption from mortal sin, is necessary.

XVIII. — Baptism effaces from the soul of infants original

sin. and from that of adults, original and any other sin of which they may be guilty. It is by this Sacrament we become the children of God and the disciples of JESUS CHRIST. Baptism is absolutely necessary to salvation. It opens the door to all the other Sacraments, for they can only be received after Baptism. To confer Baptism it is necessary that one and the same person should pour plain water, if holy water, cannot be procured, on the child's head pronouncing at the same time the sacramental words : N., *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*, with the intention of doing what the Church enacts.

XIX. — Confirmation gives us the Holy Ghost with the abundance of His graces, in order to make us perfect Christians and enable us to confess the faith of JESUS CHRIST even at the peril of our life.

XX. — The Eucharist is the most holy, the most august of all Sacraments. It contains, truly and substantially, JESUS CHRIST'S Body, Blood, Soul and Divinity, in a word JESUS CHRIST Himself wholly and entirely, both as true God and true Man. It is at Holy Mass, at the moment the Priest pronounces the words of Consecration, that the substance of the bread and the substance of the wine are totally changed into the Body and Blood of JESUS CHRIST. After this change the appearance alone of bread and wine remain. JESUS CHRIST is entirely in the species of the bread, and entirely in that of the wine, and entirely in each part of the species when divided. Therefore when the Blessed Sacrament is exposed on the altar or hidden in the Tabernacle, it is JESUS CHRIST Himself really present whom we adore ; and when we receive Holy Communion, it is really JESUS CHRIST whom we receive and who becomes our soul's spiritual food. It is not like the Crucifix, His image or representation, but Himself in person, the same Son of God made Man, the same JESUS CHRIST who was born of the Blessed Virgin Mary, who died for us on the Cross, who rose again and ascended into Heaven, who is present in the Holy Eucharist as truly as in Heaven. To communicate worthily it is necessary to be in a state of grace. Therefore to do so with a conscience stained with even but one mortal sin

would be to commit a fearful sacrilege; it is, says St Paul, to eat and drink one's own condemnation. It is requisite also to be fasting, except in the case of receiving Holy Communion as viaticum. JESUS CHRIST commands all Christians to receive the Holy Eucharist, under pain of damnation; and the Church has made Communion obligatory at least once a year, at Easter. God Himself obliges those who have attained the age of discretion or are in danger of death, to receive this divine Sacrament.

The Eucharist is likewise a true sacrifice by which JESUS CHRIST offers Himself daily to His Father by the hands of His Priests; this is the Holy Sacrifice of the Mass, which is both the true representation and the unbloody continuation of the sacrifice by which JESUS CHRIST offered Himself for us on the Cross. The Church imposes the duty of hearing Mass every Sunday and Feast-day of obligation, under pain of mortal sin, on all the faithful who have arrived at the age of discretion.

XXI. — The Sacrament of Penance remits all sins committed after Baptism. To receive the forgiveness of sins in this Sacrament it is necessary: 1° to examine carefully one's conscience; 2° to confess to a Priest having the necessary powers, at least all the mortal sins one can remember; 3° to have real sorrow for all one's sins and be resolved never again to offend God; 4° to be sincerely disposed to accomplish all the penances and other conditions imposed by the confessor; 5° to receive absolution. Holy Church commands the faithful who have reached years of discretion to go to confession at least once a year.

The Sacrament of Penance whilst blotting out sin remits also the eternal punishment attendant on mortal sin; but the sinner generally, after absolution, remains charged before the divine Justice with a debt of temporal punishment, which must be acquitted in this life or in the next. The Church can remit this debt partly or totally by the means of indulgences, that is by applying to the faithful whose sins are forgiven, the infinite merits of JESUS CHRIST and those of the Blessed Virgin and the Saints.

XXII. — The purpose of Extreme Unction is to purify the

sick from every remnant of the stain of sin and sometimes even from sin itself; to give them grace to suffer patiently, to alleviate their sufferings, to strengthen them against the temptations of the devil or an excessive fear of death, and to give them bodily health if it is to be desired for their salvation.

XXIII. — Holy Orders give Priests the power of consecrating the Body of JESUS CHRIST and to fulfil the other ecclesiastical functions, as also the grace to exercise that power with holiness and utility.

XXIV. — Matrimony sanctifies the legitimate union of man and woman, gives the grace necessary to fulfil worthily the duties of their state of life, to bear its pains and obligations and to bring up their children in the fear and love of God. Marriage is legitimate only when celebrated according to the laws and in the presence of the Church. To live conjugally without having been married in presence of a properly appointed Priest or his delegate, is to live in habitual mortal sin and to prepare for oneself an evil death. Marriage is indissoluble.

XXV. — Prayer is another means of obtaining mercies from God, and is one of the most indispensable of religious duties. Our Lord made it a matter of precept, and He recommends our constant recourse to it. We should therefore pray daily, and especially every morning and evening. We must pray in JESUS CHRIST'S Name, with great attention and fervent devotion. We should pray not only for ourselves but also for others; for the living, that God may give them grace to work out their salvation; for the dead, that they may be delivered from the pains of Purgatory. The best of all prayers is the one that JESUS CHRIST Himself taught us, and that is therefore called the Dominical, that is the Lord's, Prayer, namely the *Pater Noster*, or Our Father.

XXVI. — Another holy and very useful practice is prayer to our guardian Angel, our patron Saints, and all other Saints, because they are God's friends and their intercession may be of great assistance to us. But of all the Saints we should pray with a special devotion to the Blessed Virgin Mary, who as the

Mother of JESUS CHRIST is all powerful with Him. When we honour and invoke the Saints we do not adore them nor consider them as the actual authors of the graces we pray for, but only as our intercessors with JESUS CHRIST, who is the one supreme Mediator, and from whom alone we can expect the good things that are needful for the attainment of eternal life. Similarly, when we pray before the images or relics of the Saints, we do not adore them, but we make use of them to remind us of their virtues and to animate our devotion.

The above is an abridgment of what every Christian must believe and practice if he would win heaven. Happy is he who hears with respect the teaching of God's word, and makes it the rule of his life and belief; God's grace and mercy will be his portion on earth, and the actual possession of God will be his happiness and his glory throughout eternity. Amen.

HOLY MASS

A LIVING MEMORIAL
OF THE PASSION OF OUR LORD JESUS CHRIST

PRAYERS AND REFLECTIONS

(From the author's work, entitled « GETHSEMANI TO GOLGOTHA, OR, THE TREASURY OF THE FAITHFUL FOLLOWER OF CHRIST CRUCIFIED.)

PREPARATION FOR HOLY MASS

JESUS washes His disciples' feet

Wash my soul, ô adorable Saviour, from all its stains, purify and sanctify my senses, that I may be united to the Holy Sacrifice Thou art about to offer on the altar by the hands of Thy Priest.

Mary, Mother of God, St John, St Mary Magdelem, fill my heart with the love that inspired yours at the sight of the bloody sacrifice on Calvary.

THE PRIEST AT THE FOOT OF THE ALTAR

Our Lord's agony in Gethsemani

My soul consider thy God overwhelmed with sadness, bathed in blood and sweat, prostrate upon the earth. Weep with Him who lies there weeping for thy sins, and implore Him to grant thee the grace of true and lasting repentance.

THE PRIEST KISSES THE ALTAR AND SAYS THE INTROIT

The treachery of Judas

How often, most loving Friend and most tender Father, have I not betrayed Thee! Forgive me, O JESUS, as Thou wouldst have forgiven even Thy guilty Apostle : henceforth let me rather die than renew such meanness and such ingratitude.

KYRIE ELEISON

St Peter's denial of Our Lord

Have pity on me, O Lord, have pity on me, according to Thy great mercy! Fain would I love Thee, cling to Thee,

devote myself to Thy service until death. But I fear my weakness which is greater than that of the Apostle who denied Thee. Have pity on me, O JESUS, strengthen me with Thy grace that my heart may not fail.

THE GLORIA IN EXCELSIS AND THE COLLECTS

JESUS insulted by the servants of Caiaphas

How terrible was the night of Thy captivity in the prison of the High-priest, O my Lord. On Christmas night Angels sung Thy praises and the glory of Thy Father, here is blasphemy, derision and the clamour of devils. Forgive, Lord, the wretches who even to this day insult Thee. Pardon me who have too often struck Thee and covered Thee with the foul spittle of my sins.

THE EPISTLE

JESUS acknowledges His divinity to Caiaphas

Thou knewest, O Lord, that the solemn confession of Thy divinity would draw from the unjust judge Thy condemnation to death. Thou wouldst teach me never to fear to confess myself a Christian, to glory in the full and open profession of Thy doctrine, and to submit openly to Thy laws. Make me, my Saviour, of the number of those whom Thou wilt not be ashamed to acknowledge before Thy Father because they were not afraid to acknowledge Thee before men.

THE GOSPEL

JESUS is led from Caiaphas to Pilate

Pilate asked Thee; What is truth? and withdrew lest he should hear the divine answer. Many indeed are the souls that still fear to know Thee, lacking the courage to face the full light of Thy Truth and to practice the virtues taught by Thy Holy Gospel. Am I always loving enough, generous enough, to desire sincerely to know Thee better? Do I take delight in meditating on Thy holy Life; Do I strive to conform my words, my feelings and my conduct to it, do I hunger and thirst for Thy justice?

CREDO

JESUS brought before Herod

Lord JESUS, Incarnate Word, silent in the presence of Herod, speak ever to my soul poor and miserable as it may be, for I believe Thy Word to be the Truth and the Life.

JESUS, eternal Wisdom covered in mockery by Herod with the trappings of insanity, guide my soul in Thy footsteps. I believe that the wisdom of this world is folly, and the folly of the Gospel the only true wisdom.

Majesty of the Father, derided by Herod's courtiers. I believe that Thou art the Light of the world, and that to live apart from Thee is to dwell in the night of death.

THE OFFERTORY

JESUS stripped of His garments suffers the double torture of the scourging and the crowning with thorns

What suffering and humiliation are here Thine, O my Lord! Fain would I cover Thy sacred limbs from the gaze of so cruel and malignant a crowd; fain would I receive in Thy place the stripes that lacerate Thy most pure flesh and stain it with Thy Blood! But, O my God, is not Thy humiliation still greater when Christians profane bodies made Thine in Baptism and consecrated by Thy Holy Eucharist? Are not Thy pains still sharper when Thy ungrateful children scourge Thee with their iniquities?

Alas, there have been times in my own life when I have put Thee to shame, when I have struck Thee pitilessly, and when looking on calmly at Thy humiliation, I have crowned Thy Head and pierced Thy Heart with the thorns of impotence.

THE LAVABO

Pilate washes his hands

Like cowardly Pilate have I not sometimes attempted to lie to my own conscience? Thou seest the depth of our hearts. O Lord, and hast witnessed all the faults and insincerities of my life. Oh! that my tears could be mingled with Thy Blood to wash and purify me more and more.

THE ORATE FRATRES

Ecce Homo

My soul, thou wilt appear before God in the sight of the whole world at the great day of judgement : Behold the man, behold His life, thy Judge will then proclaim. Who, O my Saviour, may then endure Thy gaze before Angels and men? In that dreadful hour, my JESUS, be merciful to me, I beseech Thee.

THE PREFACE AND SANCTUS

The clamour of the multitude

« Holy, holy, holy, Lord God of Hosts! To Him be praise and glory for ever », such is the eternal hymn of the celestial choir. « Away with Him; we will not have Him to reign over us », such is the hideous outcry that His revolted children to not cease to utter; their reply of hate to the supreme evidence of His love.

Did not Thy Heart, O holy Victim, shudder at the explosion of such monstrous ingratitude? yet, I too am cruel when I reject Thee and Thy graces to listen to the voice of my evil nature.

THE CANON

JESUS bearing His cross ascends the hill of Calvary

It is done! The Author of life is condemned to death, God omnipotent stoops under the burden of a cross. Curses on thee, sin, the cross is only heavy with thy foul load!

Grant Thy poor servant, my JESUS, to follow in Thy footsteps red with blood; lay on me the crosses needful for the expiation of my sins, and save me. I will bear them in my turn to my life's end.

MEMENTO FOR THE LIVING

JESUS is nailed to the Cross

My prayer, O my God, voices the Blood and tears of Thy most holy Son, and Thou canst not reject it! The precious Blood that springs from His wounds, the tears that flow from His eyes, I offer then all for Holy Church, for the Sovereign

Pontiff, the Bishops and Priests, and in particular the Bishop of this diocese, and for my director; I offer them for the head of the state, for all my superiors and the members of my family, especially N. I offer them finally, for my benefactors, my friends, my enemies, and for all who are recommended to prayers.

THE CONSECRATION

JESUS is lifted upon on the Cross

Sacred Victim bleeding on the Cross, holy Sacrifice lying on the altar, I love and adore Thee. Thou who didst say that when Thou wast lifted up all men should be drawn to Thee, make my life and my being Thine for evermore. Draw the whole world to Thee by the strong and tender pleadings of Thy sacrifice; now, at last, may Thy kingdom come, and Thy will be done on earth as it is in heaven.

MEMENTO FOR THE DEAD

The Prayer of JESUS for the dead

From Thy Cross, my Jesus, Thou didst look down in pity on all that was wretched and desolate. Thou couldst not then fail in compassion towards the souls held captive in Purgatory; that compassion is still as great and Thou dost regard the alms of our suffrages for the departed souls, as given to Thyself. Have mercy then, O Lord, on all whom I have loved. Relieve and deliver those who suffer for my fault, and do not forsake those unhappy souls whom the world has forgotten and whose very memory is dead in the hearts of their brethren.

THE PATER NOSTER

The seven last words of JESUS on the Cross

I. — *Father forgive them, for they know not what they do.* — JESUS forgive me my sins as I forgive from my heart those who have sinned against me.

II. — *To day thou shalt be with me in Paradise.* — Deep is my guilt O Lord, but I have always trusted in Thee; Thou wilt not betray my confidence and, in the hour of death

Thou wilt repeat the comforting promise made to the good thief.

III. — *Behold thy son — Behold thy Mother.* — O Mary, *monstra te esse matrem* — show thyself indeed my mother by helping me to prove myself thy dutiful and loving child. Be the guardian of my virtue, my shield against temptation, my refuge in sin, and my advocate before the dread tribunal of thy divine Son.

IV. — *My God, my God, why hast Thou forsaken me?* — By thy dereliction on the Cross and the cruel anguish of that awful hour, forsake me not. O JESUS, my life, my love, my all, and keep me from ever forsaking Thee.

V. — *I thirst.* — Love alone can quench Thy thirst, O my crucified Saviour! Deign to fill my heart with the precious water of grace « springing up into life everlasting. » Oh that I might win all hearts to thy love, that I might transform the indifference of those who know thee not and the bitter hatred of Thy enemies, into an ardent charity.

VI. — *It is consummated.* — Great as may have been the sufferings, the trials, the sacrifices of my life, all will be as nought if at my last hour I can say with JESUS. « It is consummated »; My life is finished, my work is done, my trials are past, and heaven opens before me with its crown of joy and glory, its exceeding great reward for willing and faithful service.

VII. — *Into Thy hands I commend my spirit.* — Grant my God that by the agony and death of Thy divine Son, His last words may sanctify my latest breath.

THE AGNUS DEI

JESUS dies upon the Cross

At the sight of the miracles that accompanied Thy death, O Lord, the Jews smote their breasts. I too, O Lamb of God smite my breast at the thought of Thee dying a victim for my sins. But this very death fills me with confidence, for it wipes out the sins of the whole world. Lamb of God sacrificed for my salvation, have mercy also on me and grant me the precious gift of Thy peace.

THE COMMUNION

JESUS is laid in the tomb

Most loving Saviour, Thou wouldst not linger in the chill tomb. Thou art impatient to descend into my soul there to remain for ever as in a chosen Paradise. Thou wouldst feed me with Thy Flesh and Blood, Thou wouldst ennoble me by the contact of Thy divinity, wouldst transform me into Thyself. Is such love indeed possible? Come then, O divine Spouse, come, no longer delay. And yet, what do I ask, I who am all unworthy to receive Thee? Thou knowest it, O Lord, and yet dost condescend to give Thyself to me. Thou canst purify the sanctuary Thou hast chosen, with a single word; my soul healed and transformed shall burn with love in Thy presence.

THE POST-COMMUNION

The Resurrection

What miracle is this that has been wrought in me, what this wonderful transformation? Till this moment I have been living a life of sluggish indifference. Now it is no more I that live, but Thou, CHRIST JESUS, who livest in me. Thy Flesh has become my meat, Thy Blood my drink, and Thy divinity floods my whole being with the sublimity of its love.

Angels of heaven, support my feeble adoration, help me to chant my hymn of gratitude; and thou, Beloved of my heart, make me wholly Thine as Thou art *wholly mine*.

THE PRIEST'S BLESSING AND THE LAST GOSPEL

The life of JESUS in glory

Thou who hast loaded me with inestimable benefits, add yet more, O JESUS, to thy great goodness and bless the child of Thy love. Adorable Trinity, Father, Son and Holy Ghost, overshadow me with Thy almighty and all loving benediction. Let the day which is now beginning be sanctified together with my whole life by the grace of this august Sacrifice. Let my thoughts, affections and desires breathe henceforth nothing but love for Thee, O JESUS. And now that I have tasted the bliss of participation in Thy Passion here, let me merit to share Thy triumph in Thy heavenly home.

PRAYERS ORDERED BY POPE LEO XIII
TO BE SAID KNEELING, IN ALL THE CHURCHES
OF THE WORLD AFTER
THE CELEBRATION OF LOW MASS

Three Hail Marys.

SALVE REGINA

Hail, Holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, JESUS, O clement, O loving, O sweet Virgin Mary.

✿. Pray for us, O Holy Mother of God, ♀. That we may be made worthy of the promises of Christ.

Let us pray

O God, our refuge and our strength, look down with favour upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of blessed Joseph her spouse, of Thy Holy Apostles, Peter and Paul, and all the Saints, mercifully and graciously hear the prayers, which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of Holy Mother Church. Through CHRIST our Lord. Amen.

Invocation

St Michael the Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech God to command him: and do thou O Prince of the heavenly host, by the power of God thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

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Given at Rome, Nov. 14th, 1905.

A. CARD. TREPEPI, Pref.

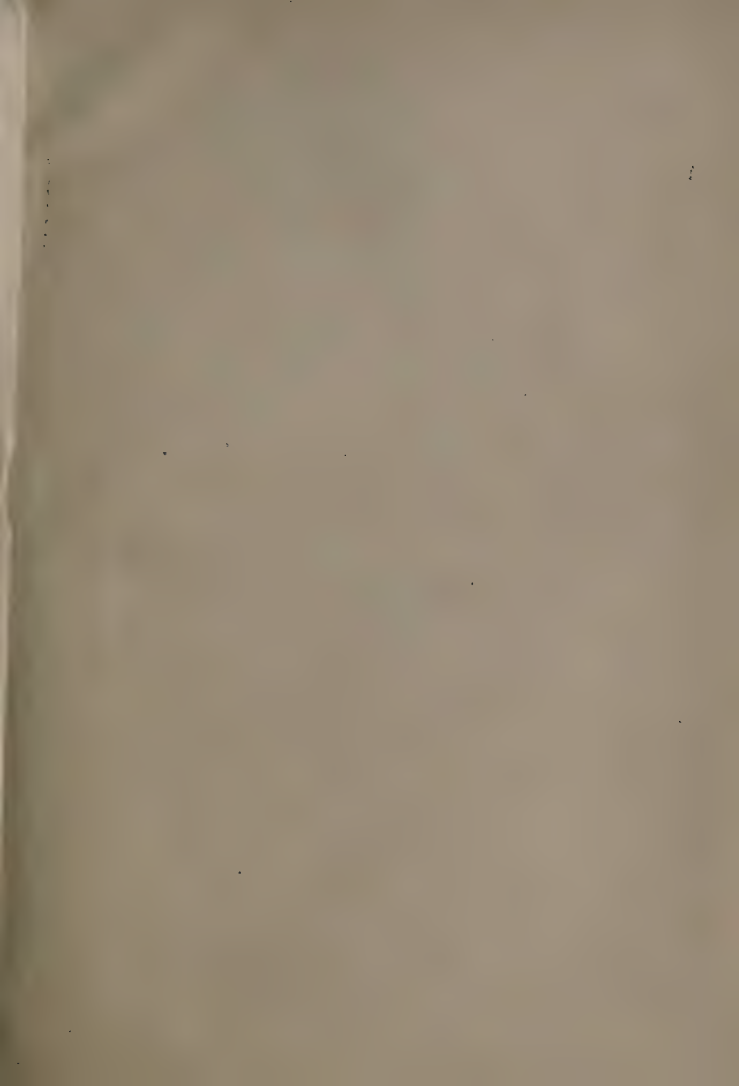
N. B.—All priests have the power to bless the Crucifix of Pardon. This blessing attaches thereto the indulgences above mentioned.

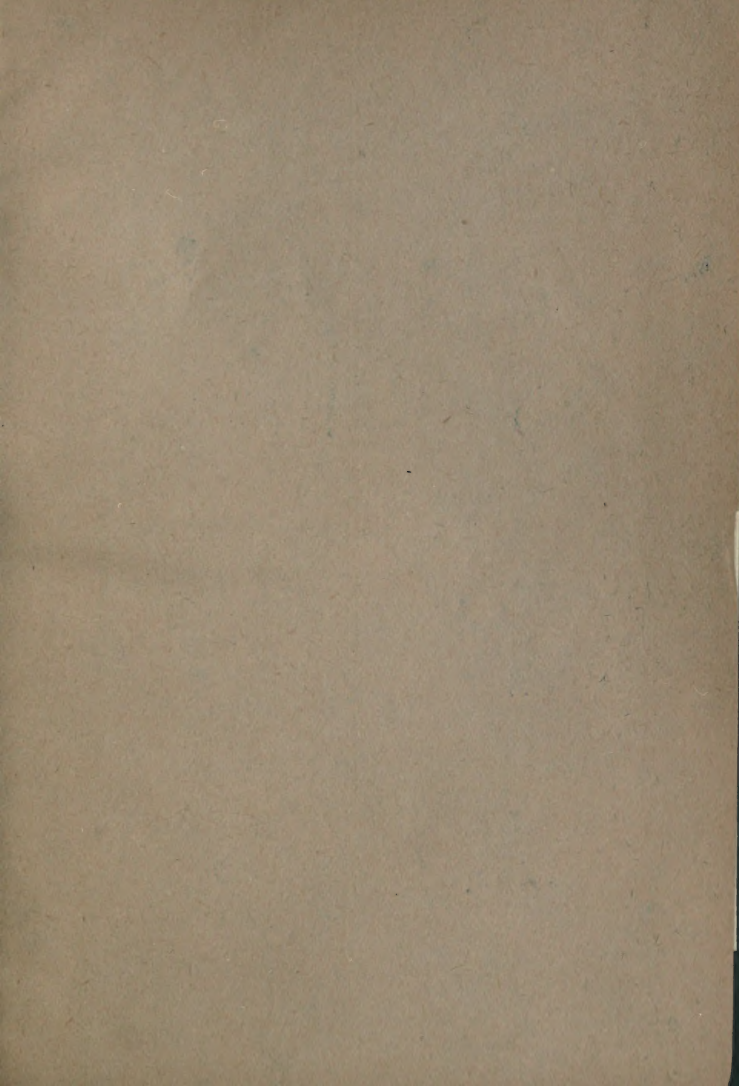
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